

A MISSIONARY RETROSPECT.

(FROM THE ANNUAL REPORT OF 1913-1914.)

J. S. GALE.

Let me preface this by saying that one may feel that the Roman Catholic hierarchy has failed to represent the best type of Church on earth, and has left many sad marks on history, and yet acknowledge that there have been and are many noble and faithful Roman Catholic Christians, whose names we well cherish and to whom we would accord unanimously a high place on the roll of honour.

This is the 30th year of our Mission* and the 130th since the name of Christ came into Korea by means of a Roman Catholic convert. Let me ask you to give a rapid glance over this past, in the hope that it may offer some useful and profitable lesson.

But first, let me say that I am more and more convinced that Korea is a land that has had a special longing to know God and to find His satisfaction for the soul. John Calvin quotes Cicero as saying, "There is no nation so barbarous, no race so savage, as not to be firmly persuaded of the being of a God." This is doubtless true and yet some nations show a much more marked appreciation of Him than others, as for example Korea.

Here is an echo that comes down to us from 2,300 B.C. "Whan-in is God, Whan-oong is the Spirit, and Whan-gum or Tan-goon is the God-man. These three constitute the Triune Spirit." Whence came this voice? A few days ago I visited the altar to Heaven on the top of Ma-ri San, which you can see very distinctly from Chemulpo. The giants who carried those huge stones up there, and placed them as a temple of worship, speak for the reality of this mysterious Tan-goon and say how much the ancient Korean longed to see and know God. So it has continued to be recorded in their writings, and on the stones that we see standing by the roadside.

Here is a sentiment not out of accord with Presbyterian teaching that I find carved on a huge tablet in front of Keui-ja's Temple, Pyengyang, that has stood there and proclaimed its message to the city for 300 years and more; it is this: "God's not permitting Keui-ja to be killed in the convulsions that closed the Eum Kingdom of China, was because He reserved him to preach religion to us, and to bring our people under the laws of civilization. Even though Keui-ja had desired death at that time he could not have found it; and though King Moon had determined not to send him to Korea he could not have helped it, seeing that God had him in store for this service." So it has ever been. Now, however, I wish to view the year that has just gone in the light of the 30 years we have passed, and the 130 years since the Christian faith first entered.

The Roman Catholic Church has much that is different from our own, and yet much in common. Under this mighty organization headed by the pope, with cardinals, bishops and priests to do his bidding, some of the best saints have lived and died; and yet you may be interested to

* Northern Presbyterian.

know that their work began in Korea and went on for 25 years with scores of martyrs without any direct help given them by pope, cardinal, bishop or foreign priest.

Christianity first entered Korea by means of a man named Yi Pyuk-i, or Obstinate as we might translate his name; who, we are told, grew to be a giant and could lift with one hand a hundred pounds. From boyhood he had had a longing for the company of the wise; had sought their haunts and meeting places. In 1777 hearing of a conference of certain notables who had met to discuss such questions as Heaven, Earth and Man, Pyuk-i decided to join them. He set out on his journey tramping over long miles of hills and through the snow, till at last he arrived at their place of meeting. Among other literature they had books dealing with Christianity brought by the embassy in Peking, and these they set themselves to study. These books taught concerning God, His providence, the immortality of the soul, how to combat the evils that beset the heart and to encourage virtue. The inquirers had no one to explain what these teachings meant, but yet they felt drawn toward them. Immediately they set themselves to carry out the doctrines in their lives. They prayed daily, morning and evening. Learning that one day in seven was given up to worship they set apart to this end the 7th, 14th, 21st, and 28th of each month. They ceased from ordinary labours on these days and gave themselves up to meditation and prayer. Without any priest to teach them, as I have said, without any church organization, cardinals, or bishops they undertook to find what Christianity meant. They obtained more books which made them only the more eager and anxious to learn further.

In the year 1783 Pyuk-i found that the father of his friend Yi Seung-hoon was going to Peking as the third envoy, and so he visited him with a heart burning with zeal. A conversation something like the following took place "Your going to Peking is an opportunity God is giving you to know the truth. It will show you how to serve loyally the great Emperor of Emperors who made the world. Without this knowledge we are as nothing; without it we can never rule our own hearts; without it we can never know what life means. The creation of the heavens and the earth, the law of the poles, the courses of the stars, the distinction between good and evil, the origin and final destiny of the world, the union of soul and body, the reason of sorrow and suffering, the incarnation of the Son of God for the remission of sins, the reward of the good in heaven and the punishment of the wicked in hell are all to be known only through Christianity.

Seung-hoon, the envoy's son, was greatly moved by these things and asked to see the books that Obstinate had brought with him. On reading them, he too was captivated and delighted.

"When you get to Peking" said Obstinate, "go at once to the temple of the Lord of Heaven, get into touch with the Christian teachers who are there, ask about everything, dip deeply into religion with them to help you, and bring back the necessary books. In your hands is this matter of life and death and all that eternity has in store."

Seung-hoon-i promised to do everything in his power to carry out this commission.

He left for Peking in the closing months of 1783 more than 130 years ago. He was received by Bishop Alexander Tong, a Portugese of the order of St. Francis, one of the wisest, we are told, and best bishops of China. After studying for a time he asked for baptism and the rite was conferred upon him. As they hoped that he would be the first stone of the Korean church they called him Peter.

He was questioned as to what he would do in case his king disapproved of his step, but he said he was willing to suffer any punishment rather than give up his faith. He was asked also about the matter of more than one wife, and he confessed that he had only one, and had had only one. He was twenty-seven years old at the time of his baptism, to which step his father gave his consent.

Peter Yi, son of this envoy, was the first baptized convert to enter Korea. He reached home in the spring of 1784 bringing books, pictures, etc. with him. One hundred years later entered Dr. Allen, our representative, with the physician's hand to heal. A part of his treasure Peter at once divided with Pyuk-i who was eagerly awaiting his return. These gifts included an explanation of the sacraments, catechisms, a commentary on the Gospels, lives of the saints, books of prayers. By means of these he entered fully into what the religion meant. We are told that he found a new life possess his soul, his faith in Jesus Christ increased daily.

Remember please that there was no heirarchy here, no chance for political power or official pull, only danger in the lonely step that these seekers after God had taken.

Peter baptized Obstinate and called him John the Baptist, because he had been the forerunner. Now their preaching began in earnest. Little by little a great company of people came forth and took their stand as believers. Among them were many of the upper classes. Suspicion and persecution, however, soon broke out, and they were ordered on their lives to give up this religion. Alas, Pyuk-i's heart failed him, he denied the faith, and after a year of tears and wretchedness died of typhus fever. A note is added saying "May God, Who alone knows the secrets of the heart, have mercy."

Two of his converts, Paul Yoon and James Kwun, were the first called on to pass through the fiery inquisition. Little by little the whole force of the state was turned against them. There were no missionaries to look to, no sympathetic public, no prayers from afar, just Paul Yoon, James Kwun and God. They stood firm till the last and on Dec. 8th, 1791 were led out to the place of execution. They were asked if they would obey the king and offer sacrifices to their ancestors, and give up this heresy. They replied in the negative, and were then called upon to read out loud their own sentence of death. Paul Yoon read his first, and then placing his head on the block had it struck off while he repeated the names of Jesus and Mary.

I wonder when it comes to the manifestation of God's kingdom, and

the crowning of the victors, if we shall not see two specially honoured ones whose names were Paul Yoon and James Kwun?

Time passed on and great numbers of martyrs died and yet the faith was not stamped out. There were no priests, no bishops, no elaborate service; still it went on. To me it seems one of the greatest wonders in the history of the church.

In 1801 King Soon-jo wrote to the Emperor as follows: "I write to your high Majesty about trouble that we have suffered in Korea at the hands of a sect of brigands, concerning whom justice has been done in putting them to death."

"For about a dozen years, or so there has appeared a brood of monsters, barbarians, infamous ones, who set themselves up as a religious sect, which they claim has come from Europe. They blaspheme against God, treat the Sages with contempt, set at defiance their king, stifle every sentiment of filial piety, do away with sacrifices to their ancestors and burn their tablets. They preach a paradise and a hell, fascinate and drag in their train ignorant and maddened people, who by means of a water rite pretend to cover over the sins of the past. They circulate books of corruption, and by charms and spells like those of the Buddha gather together the women from all parts of the country and live like brute beasts. This teaching spreads with the rapidity of fire, and their followers multiply in a way that is appalling."

The Emperor in reply, however, takes up the cudgel in behalf of Europe, says that she has been represented in Peking for a hundred years and more with great profit to the Imperial House and to China, and that she has never at any time been lawless or acted in opposition to the state, that His Majesty's estimate of Christianity, too, is wrong, and that he had been misinformed by evil minded persons.

In the year 1814 these Christians stood as we to-day, with 30 years of history behind them. Had they held out? Let me give you one more example of what happened just one hundred years ago on their 30 anniversary.

In the year 1813 we find in the town of Kong-ju, now occupied by the Methodist Mission, three Christian martyrs. The first is Paul Whang. His father a sworn enemy of the faith, had gone so far as to burn his son with live coals of fire between the fingers, and on the more sensitive parts of the body, without being able to bring about his renunciation. Paul was arrested in the district of Po-ryung on the 16th of the 4th moon 1813, and was taken for trial to Hai-mi. Many other Christians were arrested at the same time and imprisoned with him. Questioned by the magistrate as to who had taught him this religion, and who were his accomplices he replied, "He who taught me is dead, and those whom you call my accomplices are with me in prison."

Not satisfied with this the magistrate urged him to report the names of other Christians whom he knew and subjected him three times to the agony of the torture chair, and to having his body speared with pointed rods. But even under this fearful ordeal he held firm and freely confessed his faith. He was remanded to prison and after months of suffering

was sent to the governor's yamen in Kong-ju where he met other Christians among whom were Peter Wun and Matthew Chang.

Peter was of the village of Tuk-muri in the district of Kyul-sung. He was a labourer in a non-Christian pottery kiln, where he and his older brother were converted. In order to have greater freedom for the exercise of his faith, he left this place for the district of Hong-ju where, a little later, they were siezed by the prefect and put to torture. Having been released, they made their escape to Eun-sil in Yun-san, where they took refuge at a Christian's pottery. But persecution having again broken out and the Christians of the manufactory having been informed against, the two brothers escaped to Chin-chun. There they were again arrested and taken to the district of Yun-san, and after a first inquiry were sent to the criminal judge at Kong-ju. The elder brother there apostatized and was let go, but Peter confessed before the governor, suffered the cruel tortures of three interrogations without failing and died gloriously in prison on the night following his last hard trial, fifteen days after his arrival in Kong-joo, and at the beginning of the 10th moon.

Matthew was also of the village of Tuk-muri. His parents were very poor and when he lost them, being yet an unbeliever, he worked as a common house-servant, but finally growing weary of this he joined a company of travelling comedians. Becoming a Christian, he quitted at once the life of license and pleasure, gave up his evil habits, particularly that of drunkenness, and went to work in a Christian pottery in the district of Keum-san, where he confessed his religion for a time with much zeal. Here later he backslid into a life of carelessness and took a concubine, without wholly ceasing, however, from the practise of his religious forms.

When his first wife died he took his concubine by marriage, and then turned again to the exercise of daily prayer, doing sincere and rigorous penance for his past sins. He was arrested about the 8th moon at Eun-sil in the district of Yun-san, and brought to Kong-joo. He bore with great courage the severe tortures to which he was subjected, and although once in an agony of hunger and thirst he showed some evidences of failure, he retracted his action almost immediately at the exhortation of his prison companions and became firmer than ever.

Having joined Paul Whang in prison, he endured the same sufferings and the two were condemned to death at one and the same time. When they came forth to suffer, crowds followed them with insult and rude laughter, but Matthew without changing colour or losing his calm, answered in a clear voice, "You ought not to laugh for you soon will weep, for it is your lot and not ours that is truly pitiful." The two were beheaded together on the 19th of the 10th moon in 1813.

The Korean Christians had sent a petition to the pope through Peking in 1811, but it failed to reach him as the pope was then a prisoner at Fontainebleau under the iron hand of Napoleon.

Such things were going on in Korea 100 years ago. How much they have had to do with the clearing of the way for us I know not, and how many blessings have fallen upon us through the prayers of these

faithful martyrs we cannot tell. Let us think gratefully and kindly of them in their unspeakable loneliness as compared with us.

I preach Sunday after Sunday to seven and eight hundred people, no one forbidding. How easy, how cheap seems this way of life, as compared with the days of Korea's first martyrs.

The other day I translated an inscription on a stone that has been standing back of the city of Pyengyang for 38 years, showing how close the fierce spirit of suspicion and persecution has come down to our own day. This stone, which is a curiosity now, reads: "The Christian's unreasonable ideas of love are like Meuk-jok's who said we ought to love the unlovable, in fact everybody, and their vague and unearthly notions are like those of the Buddha. They propagate their teaching from house to house, and preach it everywhere so that it grows from day to day and from month to month. The resultant disasters were worse than the Noahic Deluge itself or an invasion of wild beasts. Little by little we were moving forward into the world of the barbarian, till a valiant man by the name of Colonel Cheung Chi-yong brought light to bear upon the situation. With a knowledge handed down from his distinguished ancestors, and a judgment as fair and unbiassed as the king of Hell's, he took knowledge of the situation and on the first morning of the first moon of 1866 he aroused the military and the people to act with him. As a result scores of these fanatics were brought into the yamen. There he had the mob club the leaders to death and throw their bodies into the Lai-tong River. He burned their books and ground their crucifixes to powder. Then and there he taught the remaining misguided ones the true meaning of loyalty to the king and faithfulness to parents, so that they were moved to tears, repented, and became a new people.

For a hundred generations to come whoever reads this inscription will know how to walk, and the common people will understand its terror and its fear."

How powerless is this stone tablet to-day and what a meaningless thing it seems.

As I compare the peaceful year that has passed with the stormy and stressful years gone by I pray for more appreciation of the past, more kindness of heart for other sheep not of our folds, and more zeal and earnestness for the future.

There is a danger that too great peace bespeaks indifference, while trial like fire brings out the gold, and yet surely there is a way by which we may walk with God in the sunlight and by the beautiful refreshing streams without being contaminated.

One of the delights of the year has been our children's Sunday School. The fears that once beset the parents lest their children be contaminated by the Christian religion have passed away, and so a great number of our pupils are from non-Christian homes. Some come to sit and listen, some come to learn, some to go to sleep. Some are washed clean, some again have various coatings on their little bodies that Ivory soap would work wonders for if it had a chance; but the child's world is cleaner than it used to be and children are improved mightily by the

influence of the Sunday School. There is something very attractive about the Korean child, perhaps it is so of all children, but we think it especially so of Korea. They are older than their years, and wiser than their little statures would seem to indicate.

Bishop Mutel of the Roman Catholic Church once said to me "I often think gratefully of Korean children. Through the years that I was in disguise and went from home to home at the risk of my life, they never informed against me or let my whereabouts be known."

The Korean child has learned through years of fear and danger to close the doors of its little knowledge recorder against all comers and live and act and talk as though it never heard of what so many other folks seek to know. "A little child shall lead them" should be written across every Sunday School door, and good hope accompany its every remembrance.

In the year gone by I record once more work on the Bible in Mixed Script. During these twelve months the New Testament has been read and revised, and now we are working at the Old, doing the final reading. If the call for it at the Pyengyang Theological School is any true indication, the Mixed Script version ought to be a great help to students, and others who read little or much of Chinese.

We call attention again to the difference between our thirty years and that of the first Christians one hundred years ago, when they were largely dependent on the symbols that had served through the Middle Ages when there was no Bible. For us the crucifix, white robes, candles, incense, and other things have been gratefully replaced by an open Bible and simple hymns to sing. Again we wonder if the ease and convenience of the modern age makes most for that strong and fruitful life of which we see so many examples in the Middle Ages.

To cast back the glance again one hundred years on literary and evangelistic work in the Far East I find that 1814 marks the first New Testament in Chinese just printed by Morrison; Milne starting off with 17,000 volumes to the Chinese in the Indian archipelago; Morrison's first convert baptized, Mr. Tsai A-ko; and the first Chinese Dictionary begun printing. A wonderful year in the East was 1814.

The weekly paper with its necessary oversight has gone on as usual. We have yet however, to see the Koreans become a class of eager readers. This they are not. George Kennen's recent statement in a lecture given in Washington, D.C. that the Koreans are largely afflicted with hook-worm seems borne out by Dr. Ralph G. Mills' findings. I imagine if I had the hook-worm, judging from the sound of its name, I would not care to read books either. One can understand that physical disadvantages may have no little to do with the Korean's overweening passivity.

"The Christian News" sent out during the year a notice of prizes to be given, 1st, 2nd and 3rd, for original hymns that would come up to a certain standard of excellence and conform to Korean literary ideals. Of some 200 received none were other than poor copies of the feeble productions in the hymn book. No prize could be given. We believe that the day will come when the music of divine life will find expression in the

poems of this land. The Koreans were writers and poets of no mean order in days gone by. Even through the rough garb of translation one can see something of their merit.

Here is one by Yi Soo-kwang, a contemporary of Shakespeare :

ON AVARICE.

Busy all my life with head and hand,
And now at last a mountain high I have of treasure,
But when I come to die the problem's how to carry it,
My greedy name is all that's left behind me.

THE THOUGHTLESS WORLD

by

Yi Un-jin (300 years ago).

The daylight fails, and falls toward the west,
At such a time my soul would melt in tears ;
The world howe'er sees nought for thought or wonder,
But merely calls to hurry up its supper.

TO THE BUDDHIST RELIGIONIST

by

Hong Yang-ho (1724-1802) Prime Minister.

Athwart the bridge the shadow of a priest,
I ask him whither, off among the hills ?
Soft, the slow stepping staff makes no reply,
But lifting, points me to the clouds.

We come with empty hand, we go with empty hand,
The world's affairs are like a passing cloud ;
When man is gone the grave is sodded o'er,
The lonely hills await him neath the shadowy moon.

Here is one by Kim Ch'ang-hyup, President of the College of Confucius, born in 1651.

So many tempters lay siege to the soul,
Who will not lose his way ?
For though the axe cuts deep the fated tree,
The roots shoot forth anew.
By early morning light awake, my friend,
And try thy soul and see.

Here is a poem translated into plain prose, written by Yi Kyoo-bo, who was born in the year 1168. It is in the minor strain of so much of their poetry, but it shows what was in their hearts that had to find expression in verse.

THE BODY.

Thou Creator of all visible things art hidden away in the shadows invisible. Who can say what Thou art-like ? Thou it is who hast given

me my body, but who is it that puts sickness upon me? The sage is a master to rule and make use of things, and was never intended to be a slave; but for me I am the servant of the conditions that are about me. I cannot even move or stand as I would wish. I have been created by You and now have come to this place of weariness and helplessness. My body, as composed of the Four Elements was not always here, where has it come from? Like a floating cloud it appears for a moment and then vanishes away. Whither it tends I know not. As I look into the mists and darkness of it, all I can say is it is vanity. Why did You bring me forth into being to make me old and to compel me to die? Here I am ushered in among eternal laws and left to make the best of it. Nothing remains for me but to accept of these and be jostled by them as they please. Alas Thou, Creator, what concern can my little affairs have for Thee?"

Such examples as these, and they are legion, show how Koreans love literature and how poetry and song have had to do with their lives. As they are a literary people I am anxious to see them burst forth into song over the blessings that God has brought them through the glad tidings of the Gospel.

John Ruskin says "The two men who were the effectual builders of the beautiful churches of Florence were the two great religious powers and reformers of the thirteenth century;—St. Francis, who taught Christian men how they should behave; and St. Dominic, who taught Christian men what they should think. In brief one the apostle of Works, the other of Faith. Each sent his little company of disciples who stayed quietly in such lodgings as were given them, preaching and teaching through most of the century till Florence, as it were, heated through, burst out into Christian poetry and architecture—burst into bloom of Arnolfo, Giotto, Dante, Orcagna and like persons whom the world still longs to see and understand."

I think we are justified in looking for some marked expression of the Far East's glad appreciation of Christianity.

Bible Institute work has gone on as usual but we are still uncertain as to the final location of our school. I trust that before another year passes we may be settled and carrying on our regular course. I had a part in the teaching till I went to Pyongyang to take my place in the Theological School. For the six weeks that I was there I enjoyed my term much though I realize as time goes on that our Theological School problems are on the increase. The lack of students who have graduated from our academies and college, the number of illiterate applicants, the ease and readiness by which a presbytery will pass anyone, all demand of us great care and a thoroughly well thought-out system.

The plan adopted by the Church of England, where the missionary has with him eleven or twelve students day by day studying and searching the Scriptures gives good promise. Our classes are rather too large to get at helpfully; and yet as I saw nearly 900 women meet for Bible study, I had no heart to suggest that nine tenths of them be sent home.

Literary work has gone on. The Chinese-English Dictionary has been printed and is now on the Market.

Another year of this rapidly moving world seems to say that all is passing away that was once the best inheritance of the ancients. It impresses upon us more and more the need of a message for the heart that will satisfy the East, that has cut away from its former moorings and is drifting. Have we it to give? It also impresses upon us the need of holding to whatever of good there is in the old forms that helped to make men true gentlemen.

I picked up recently a Korean letter not written to me but from one Korean to another. It was on a little scrap of paper but this is what it read "April 21st, 1914 from friend So and so to So and so."

Mencius says "Let us replace the selfish desires of the heart with the law of God." Those who quote him however shorten this sentence down to the simple word "replace." I too will use the law of brevity in expressing my many good wishes to you in the way of greeting. Kindly accept of it. "Peace be to thee!"

This contains a flavour and form of the old fashioned gentleman. How our church leaders and especially our educators will have to labour and pray to take the modern day boy and make him one degree better in heart and manner than this old fashioned gentleman.

The sum total of the year marks a quiet advance, no great ingathering or any special happening to give it an outstanding character. This feature may be noticed; In old days the curtain line of our church was pushed well over to the women's side to let the crowds of men have room now it is the other way, and we have 500 women where we have 300 men. The woman's innings in life has come and she is to be seen and heard more and more and so I suppose will continue to be.

Of the nation itself we would note the fact that new roads dot the land, with the motor cycle and automobile racing by like wild buffalos. One ride I will record as the event of the twelve months. It was car No. 1 and one of the occupant's first ride. We had a chaffeur of shortest stature to be found on this side of the 180 meridian. Still the car answered the wave of his tiny wand to perfection. We made the Han River at the foreign cemetery side, and as it was March the ice was going down like castle walls. It was suggested that we go a mile up and see the skating, and say a sort of good-bye to winter sports. In a twinkling we were there. Yonder were the two steel bridges spanning the Han. There were hundreds of children, Korean, Japanese and Foreign on the broad expanse of the river; and here we were standing on the bank. An inspiration suddenly took the man at the wheel, and down the precipitous cliff he went toward the ice. Children of all sizes and colours gathered about him, hanging on to the hooks and corners of the motor-car as flies take to a cube of sugar. Fearful for the children we set up a hue and cry to come back, but the understanding of the Far East at times lies wholly hidden in the recesses of the soul so that you cannot get at it. He heeded not but made straight for mid stream and the wide unimpeded surface. How sweetly the machine moved. No light fantastic toe could ever surpass it, when suddenly with a chug that sent the shivers down our backs one hind wheel went through into the

water. The children cut loose and drew back as though they had come on a charge of dynamite. Then another rear wheel went down. The short chauffeur, fairly green with amazement, got off just in time, to see the two front wheels go down cruiser. Then, Titanic like, the whole machine began to sink, head first, wheels, box, cover, inch by inch, till all was gone and the blue waters of the Han rippled unconcernedly by.

We came home by various methods of transportation thinking that it was indeed a case of Western knowledge, put at the service of the East, but misapplied. The unlimited capacity of the Orient can swallow down all we can give it and never make a ripple. All that is misapplied goes down like this No. 1 automobile in the Han River whether it be with church or school or Y.M.C.A. or medical effort. Only as we adapt, and correct, and direct, studying carefully the East's beaten pathways, can we expect to carry our people to a place of success and safety.

A CONSTRUCTIVE RETROSPECT;— SIX AND A HALF YEARS OF BUILDING WORK IN KOREA.

ANNA R. THOMPSON.

As we are about to start home on furlough it seems natural to take a little survey of the work which we have done along various lines during our stay in Korea. All four of the stations of our mission have one or more buildings of which Mr. Thompson was the architect, and here and there, widely scattered over the country, are men who have become skilled workmen and strong Christians thru their connection with the building work. Of both phases of our work I wish to speak more in detail.

At the time of my arrival in Korea, Mr. Thompson had been here for just one year, but I found him occupied in finishing up some residences which had been begun by another man who had to take up other work, and also beginning work on the dormitory for the Anglo-Korean School of which he was the architect. The winter which followed found us busily engaged in studying the language, and drawing the plans for Holston Institute, our Songdo Girls' School building. We took our examination together the first day of April, and spent the summer in superintending the construction of the two buildings for the boys' and girls' schools. I say superintended them, because I have always taken my evening walks to the buildings on which my husband was working, and have climbed about with him to note the interesting points in progress of construction, until the Chinamen and Koreans who were at work must certainly have considered me at least one of the bosses of the job, if not the chief. That same year we built the Chong Chin church in Seoul, but as I did not see it being built, it does not seem quite so much ours as most of the other buildings for which we made the plans.

The following spring we went to Wonsan, to "build up" that

station. There were three of us now, and our small son soon showed an active interest in the work. We expected to be at Wonsan only one season, having prepared the plans for the buildings the winter preceding; but the Chinese contractor proved unreliable, and eventually Mr. Thompson had to take the work out of his hands and finish it up as best he could. Our stay lengthened itself into more than two years, with a short interval spent at Songdo, Seoul and Pyengyang during the coldest part of winter. While there, we built three residences, a hospital, a day school, and the Lucy Cunnegim Girls' School, besides repairing two residences; and at the same time Ivy Hospital ward and a residence were being built in Songdo according to plans which Mr. Thompson had drawn, and a residence in Choon Chun was being finished under his direction. Those plans for the ward at Ivy Hospital were drawn while we were waiting two days for a boat at Fusan, in a little Japanese hotel where we sat on the floor and worked at a low table.

Such times as we did have there at Wonsan after the contractor lost control of things! He had made his estimates too low, and at last ran out of funds, with not one of the buildings anywhere near completion. The workmen refused to work until they received all that was due them, and for a while we had a young riot every day. Finally a satisfactory basis for settlement was arrived at, and the work went ahead, but it was like working on a dormant volcano,—at any moment things might burst out again. One time when my husband came home after nine o'clock at night and had not yet had his supper, suddenly there was a yelling in the yard and the former contractor was running toward the house crying that they were going to kill him because he had overlooked some of the men in making settlement. We heard blows and tearing garments, and Mr. Thompson took the lamp and went out into the midst of it. Fortunately for the old contractor, he had had his pig-tail cut only a few days before, else he wouldn't have come off so easy. As it was Mr. Thompson soon persuaded them that it would be foolish to kill him, since they would then be even more unlikely to get the money and would have to pay the funeral expenses into the bargain. Once or twice the Chinamen attacked the architect himself; and once the native church got into a row because their workmen were not being given constant employment and in the meeting which was held for purposes of conciliation one of the church officers caught Mr. Thompson and pulled him over the seats. But the trouble was always short-lived. My husband would always be able to jolly them back into good humor. A few days after the trouble at the church, this same church officer just mentioned, asked his pardon, and others followed. Even so, however, I am glad those experiences are safely behind us.

Mr. Thompson has always had a great inclination to train the Koreans in building work, even tho it involved much extra work for him to teach the natives how to do things rather than to get the work done by the Chinamen who already knew how, by having had two generations of contact with missions before the gospel came to Korea. We had come to Korea to teach industrial work, and were not willing to be side-

tracked ; so, taking advantage of the disadvantage which had shunted us off into the building work, we began teaching the natives carpentering and allied trades. Then, while at Wonsan, we built two buildings entirely with Koreans. One, a day school building, was built by contract, by a man who had already had some experience and was a good job, and quite as cheap as Chinamen could have done it: the other was a residence, put up, stone-work and all, by men who had never done such work before. We had a number of our best workmen from Songdo come over and lead in the work, and it was jealousy of these more skilled workmen which caused a large part of the trouble in the local church above referred to. The work on the building was well done, and we were highly pleased with the progress of the workmen. Most of them are still connected with the building work in one way or another, and of some of them I shall write more in detail later on.

We returned to Songdo in the spring of 1912, and that summer Mr. Thompson superintended the work on the Industrial Building for the Anglo Korean School putting in of the heating plant at Holston Institute, alteration of one residence, and digging of two deep wells for the compound. In the fall we began on the plans for this season's work, as soon as Mr. Thompson returned from Choon Chun, where he had gone to superintend the remodelling of the dispensary.

The season just closed has been the fullest of accomplishment of any so far. Having spent the whole winter in the preparation of plans for the various buildings which were authorized, we were ready to launch at once into activity as soon as the Board accepted the plans and gave the word to go ahead. We had picked out only the best workmen among both Chinamen and Koreans, men who really took pride in doing good work ; and we had some good office helpers, one of whom had been with us from the time I first came to Korea. Two day schools, a small dormitory for the Anglo Korean School four residences and a church for Songdo ; and a residence and a church in Seoul, are the product of this season's work. North Ward Church in Songdo was dedicated Dec. 21, with 1361 present in the congregation, and was crowded all thru Christmas week in the various entertainments held—(about two thousand present Christmas night) Su Pyo church in Seoul was dedicated Jan. 25. A union service in Songdo at present just fills the church snugly. The women sit in the balcony and the men below, and all seem to like the arrangement. We are pleased also with the way our plan for a standard \$2,500 missionary residence has worked out. We built three residences from the same plan in Songdo this year, and they are more or less well approved by everybody in the mission, especially by the ones who are living in them. One house is still unoccupied, the other two are being used by Dr. Reid and Mr. Deal. In both cases the occupants are enthusiastic about the comfort, convenience and warmth of the compactly built houses.

We kept exact figures on all of our buildings this year, and were our own contractors on nearly all the jobs in Songdo. Naturally, this involved a fearful amount of book-keeping, and we had to do this ourselves ; that is, we did it voluntarily ourselves because we wished to

know just what each item cost. How many barrels of cement, how many feet of lumber, how many pounds of nails, went into each building; the cost of each kind of material, and the cost of the various kinds of labor, all appear in the records we have kept. We feel that this information alone is worth all the hard work we have put in on our books. Then too, some of the buildings over-ran the appropriation, some of them considerably; and with the data obtained for the first buildings completed, we were able to keep the later ones within bounds.

Another accomplishment this season was the perfecting of our "Korea Mission Tile," and getting it on an independent and self-supporting basis. During our stay at Wonsan the idea of roofing the buildings with real Korean tile made after an improved design began to appeal strongly to us, and in spite of many discouragements the project was finally carried thru. The tile is so designed that each of the lower ones is fastened with a lug to strips of board underneath, so they cannot slip or blow off. We had a time making the Koreans believe that they could make them, but after they got the idea it went well enough. All but one of the buildings we put up at Wonsan were roofed with these tiles, and in spite of the fact that it was impossible to give them a glaze because of the variety of clay used, they have proved fairly satisfactory. Further experimenting at Songdo, proved that with a certain clay obtainable here an excellent glaze could be produced, and as a result the Industrial Building and small dormitory for the Anglo Korean School, the church, and three residences in Songdo, and the Su Pyo church and the new Ladies' Home in Seoul are all covered with Korea Mission Tile. The natives were so well pleased with the outlook that one of Songdo's wealthy men undertook to finance the industry if our head office helper would manage it. So the business is firmly established, and the tiles can be shipped from the plant near Songdo to any point on the railroad. We feel that this is one kind of industrial teaching which we have done in Korea which has been eminently worth while.

Now, having told about that part of our work which is plainly visible to the ordinary observer, I wish to tell something of the lives we have touched in the course of this work. It has been a great joy to us to watch the development of character in the various men with whom we were dealing, and the friendship of some of them has meant much to us in the many problems which we have had to solve. Anybody who has ever tried it knows how hard it is to carry out Christian principles in business relations with people in the darkness of heathenism or just learning the first truths of Christianity. Yet by prayerful persistence in effort, we have taught a few persons, both Chinese and Koreans, the true significance of a contract, and have gotten a good deal of satisfaction out of the results. A number of the workmen have become Christians while with us, and have continued faithful members of the church.

Of the Chinese workmen a number have continued with us thru all of our building work. At the time of the trouble in Wonsan we got rid of all that were not really skillful workmen, and the rest staid on with us and finished up the work. More than a dozen of the same men were

with us this season. There were two rival contractors, each with his own crew, who did the stone work on two of the residences, and never in our experience was work done more expeditiously or cheaply. One of the two then took the contract for the stone-work of the church, and at the last when funds ran short his crew did a lot of plastering gratis as a gift toward the completion of the building. The two contractors still felt a little jealous of each other even to the end, but both brot their men out to a little social which we gave them in our home when the work was done, and both attended the dedication of the church. Each came to tell us good-bye, tho at different times, and both of them have "a mind to believe." The old Chinese contractor who went bankrupt in Wonsan was an interesting character. He used to say that he was losing money on the buildings, but if he only had enough jobs he would come out all right. He had become a faithful Christian, and learned the Korean alphabet so that he could read the Bible and song book because he was too old to learn the Chinese characters.

Among our Korean friends some who stand out are Kim Ung Bai, Kim Yung Sik, Yi Ung Yedi, Yi Won Gu and Song Kyung Su. Kim Ung Bai was our first "outside man." I well remember the time, after I had been on the field about three months, my husband decided it was now time for me to give the man his orders, and I obediently set out to direct Kimsabang about the day's purchases; however, I got discouraged before half way thru and fled up-stairs in tears, only to be routed out soon by my persistent husband and made to finish the job. In passing I may remark that owing to such firmness in the beginning I have passed three years of language work, and wade right into any kind of "yaggie" now without much hesitation. Kim soon left us to go into the building work, and made good. While we were in Wonsan he had the job part of the time of making concrete drain tile, and later he was handy man in the putting in of the heating plant at the Girls' School and the Hospital. Then, after the installation of the beating plant at Holston Institute he was made fireman there, which job he still holds acceptably.

Kim Yung Sik was our teacher that first year, and has been our office helper ever since with the exception of one year when he was not in our employ. On our return from Wonsan, he having left us about a year before, we found him drawing plans, making estimates, and taking contracts on his own responsibility for the Koreans who had developed a taste for foreign buildings. In one instance he had a disagreement with the man for whom he was building over the question of Sunday work, and his employer finished up the job without him; but it was not long before the building was about to fall down, and then Kim was begged to come back and remedy the trouble even if he didn't work on the Lord's day. This summer he became manager of the tile plant in the country, one of the Koreans for whom he was building a foreign residence having such confidence in him that he proposed to finance the plant if Kim would run it. This fall he was in charge of the construction work on Su Pyo church in Seoul, and the Korean contractor was so pleased with his ability that he has taken him into partnership. This means large opportunities

for Kim Yung Sik, as both these men are very wealthy, and can finance any business which his ability can originate and manage.

The most beautiful Korean character I have known is Yi Ung Yedi, whom we had as helper while in Wonsan. "Stedfast" is the word which best describes his quiet, faithful life amid all the trials which we went thru in the work there. The men who came over from Songdo to take part in the work were not all strong Christians, in fact some of them had never made any profession and were a pretty bad sort, but Ung Yedi kept peace and order in the dormitory where he staid among them just by his own spotless life as an example. Some of the men testified that he would get up long before day-light to go out on the hills to pray. We left Wonsan with the understanding that Ung Yedi was to visit his home and come to us at Songdo to take up the same kind of office work. He came, walking that long distance (one hundred and eighty miles) in the heat of June, only to tell us that his home community needed him so much that he had decided to stay at home and try to work up the silk industry and build up the local church. He had come all that way to tell us that there was a shortage of a few dollars in his accounts, and offered to make it good. Fortunately there were entries on our books which showed how the money had been spent, so we sent him back to his people with a happy heart. We have since heard that he is accomplishing what he had hoped,—has organized a silk raising company, and is a strong leader in the church.

Yi Wom Gu is the man who built the day school in Wonsan by contract, and did so well at it that we sent for him to come to Songdo this summer. He first took the contract for carpenter work on one of the residences, and later contracted for the carpenter work on the church, then contracted for a whole house, stone-work and all. These contracts he faithfully carried thru, taking such pride in good work that it was only necessary to point out how a thing ought to be done to have it done that way without any rowing even if it cost more. He is the kind of a man you can respect thru and thru and be proud of his friendship. So we were made very happy at Christmas time when he and the other men who had contracted with him for the work came with a token of their friendship and good will,—a fork and spoon made of Korean silver, the same kind for each of us only that mine is a trifle the smaller.

Song Gyung Su has been our right hand man in the home ever since we first went to Wonsan. He has been cook, outside man, nurse or anything else that was required without ever complaining that the work was too much or that he didn't like it. I often think of Joseph, who had "all his master's goods under his hand." I have never looked up any of the stores, and have never missed a thing since this man was in charge. I have often heard missionaries say that one must not trust the servants and helpers, "You must act as tho you did, but watch them all the time." I don't believe that is either good psychology or good Christian practice, and am happy to say that my experience in following out the more trustful policy has never met with disappointment. When we leave Korea Songsabang will start a bakery on the strength of his

experience as cook, and I hope he will meet with the success that he deserves.

It does not seem right to close this article without speaking of one example of Christian earnestness which impressed us much at the time and of which we have often thot since. One of the men who was working at the tile plant was making a profession of believing, but had so often fallen into temptation that he finally made up his mind to take some step which would testify that he had once for all broken with the old life. Accordingly he cut off the little finger of his left hand as a sign, and so far as I know has lived a consistent life ever since.

These examples of Christian earnestness, faithfulness and zeal, have made us thankful for the years spent in Korea. We look with satisfaction on the buildings which are the product of six years' work, in which our mission is now carrying on its varied activities, and are glad that it has been our privilege to build them; but it is with deeper joy and richer satisfaction that we contemplate the Korean lives which have been helped in connection with this work, and realize the blessings which we ourselves have received thru fellowship with our Korean bortherers.

Then, too, our faith reaches forward into the coming years, and rejoices over all the lives which will be influenced for Christ in churches, hospitals, schools and homes, for buildings both in the process of construction and in their ministry afterwards, have an important place in the missionary enterprise.

PERSONAL RETROSPECT 1913-1914.

W. L. SWALLEN.

In looking back over the past year's work it is with joy and gratitude that I narrate the following facts and endeavor to give an outline of the work that I have been permitted to do. My own health and that of my family has been generally good except that Mrs. Swallen has suffered considerable from cold during the winter.

COUNTRY WORK.

The past has been a good year. I never before saw such grand, solid, aggressive work done by the Korean Christians. The whole church is moving steadily, strongly, actively forward. They are given to prayer, preaching and Bible study with a zeal that is most commendable, and their contributions financially indicate real devotion coupled with intelligence. Many new converts are entering the church, while those who have grown cold and fallen into sin are repentant and returning with new life. I have tried to lead the flock into the richer things of God, and have emphasized Bible Study, and the importance of the Spirit filled life,—a life different from that of the world. The good results are evident. The Christians are happy, responsive and are assuming the responsibilities laid upon them cheerfully and intelligently.

There are 50 churches in the Circuit, two small groups having

been united with nearby larger ones. The churches are from 2 to 4 miles apart so that there is not a hamlet that is not within walking distance of some place of worship. There are 3 native pastors, (and after the Presbytery meets in June two more will be added to this number,) 11 helpers, 1 evangelist on the field, 1 Korean Missionary pastor who is working in China, and 7 women assistants who give their whole time to the work. All these are entirely supported by the Church in the Western Circuit. The churches are growing large. There are several large church buildings being erected this summer. At six important points the churches have recently raised endowments for their primary and grammar schools, amounts ranging from 1,000 to 1,400 *yen* each. At four other points they have determined to do the same. Apart from these, some two dozen other primary schools are being provided with endowments ranging from 100 to 300 *yen* each. I have thus far stood strongly for the policy of the churches supporting their own lower schools and have used no foreign money for that purpose. I am convinced that it has had a most favorable stimulating effect upon the whole church in my territory. It is evident that the support of the church and schools has a tendency to develop character and an appreciation of the blessings that come through Grace.

The record of Bible study is gratifying. A Bible Class for men was held for one week in every church with a total enrollment of 3,000. A Class for the women in each church also enrolled 2,300. Thus 5,300 different individuals had at least one week of Bible study during the year besides the regular Sunday morning study. Then, if those who attended the Circuit Classes and the large central classes held here in the city of Pyeng Yang were counted, there would be about a 1,000 more. Here is the secret of the whole matter. The church is strong because rooted and grounded in the Word of God.

THEOLOGICAL WORK.

The Theological Seminary enrolled this year the largest number of students in its history, the entire number being 229, of whom 35 were post graduates, and 194 in the regular course. My work in the Seminary has been very delightful, giving instruction in Church History, Christian Ethics and Revelation. The students are quick and appreciative. A marked improvement in the development of the men is apparent as they come up through the five years of the course. I greatly appreciate the privilege of having some part in the training of these men for the work of the ministry.

LITERARY WORK.

As usual my literary efforts are interspersed between the Country work and the Seminary. During the past year I was able to give about two months to this work. In July and August I prepared 50 studies in the book of Exodus. This was prepared for the S.S. Committee of Korea. It is published and is now being used in the Sunday morning

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BIBLE CLASSES.

(SUGGESTED COURSES OF STUDY.)

About two years ago the writer gathered courses of study for what is known as the "Big" Bible classes, district classes, church classes, men's and women's Bible Institute courses, and Sunday School Teachers' Training Class courses from four missions and nine different stations. The first discovery made was that not only was there no similarity in the courses of study between the stations of the same mission but that frequently in a given station no attempt had been made to correlate the courses of study of that station. In a country where the Bible class feature is as prominent and as vital as it is among the different missions in Korea, this is to be regretted. Though any study in Bible classes is worth while, even where there is no system, yet, if with a little system the student's interest in Bible study may be increased and his knowledge of Scripture broadened and deepened and made to grow naturally, the matter of a correlated system is worth while.

The courses suggested below are not final; they are the result of two or three year's study and are being used. They are given here in the hope of starting a discussion and of getting suggestions from others who have given the subject some thought and have tried something that is more or less satisfactory.

In making out the following schedule, certain principles were formulated. The reader should first consider whether or not the principles are sound; and second, whether or not in the courses suggested they have been followed. They are as follows:—

1. *That in each given course there ought to be a natural progression, giving the student a fairly rounded-out idea of the Bible as a whole.* (This can be true as to chronology—beginning, of course, with the New Testament, kinds of Scripture studied, and variety of subjects treated. No course need leave the student with a one sided view. He need not be told to what purpose the course has been selected).

2. *That the course in the next higher grade should be more difficult than the course preceding.* (The church class course should be easy and the Scripture selected naturally interesting whether the teacher be experienced or not. Ordinarily the student will finish the church course before the district course and the district before the station course, except those living near to the places where the last two are held).

3. *That each course should give the student a new set of studies to avoid repetition.* (Certain parts of Scripture are of such importance, however, that they have been repeated. The courses, as suggested, would allow the student who starts from the beginning and takes them in order, 30 years' progressive study. After any course is completed, additional years of other Scripture or topical studies may be added indefinitely).

4. *That the course should be measurably adapted to the time allowed for the class.* (This is usually four days for the church class, six days for the district and ten days for the station or "Big" general class. On

the whole it will be much more satisfactory to take a smaller portion of Scripture and study it well than to attempt to teach even the main points of a larger portion. However, it will be noticed that in certain parts of the courses suggested, especially in the station course, a considerable portion of Scripture is assigned on the supposition that experienced teachers will be able to select to their purpose).

5. *That, in general, of the three daily periods one should be a Gospel study—later substituted by an Old Testament poetical or a topical study—one a historical, and one an epistle—substituted later by a prophecy.* (In the Old Testament Prophecy and Poetical Books the attempt should be to teach choice selected portions with something of the historical setting and of the author, rather than a detailed study of the whole book).

6. *That in all classes and in all periods a direct study of the Word should be followed.* (Here there may be a great difference of opinion. Some may want to make the courses different in kind and introduce lectures on hygiene, preaching, family training, etc. But in general the results will be more satisfactory if some portion of Scripture is followed, teaching only what belongs to it. There is usually time for a special lecture hour and the evening service can be made evangelistic or inspirational as desired. The writer has known of the women in a class to request that the third hour be a study of the Word rather than lectures on hygiene, training of children, home-keeping, etc., which had been substituted on the theory that the women could not well study three hours a day).

7. *That the Bible Institute should train the teachers for the church classes and in part for the district classes.* (In the station or "Big" general class there are usually plenty of pastors, missionaries, and other trained teachers; in the district classes there are usually one or more pastors and some helpers who have had seminary training; but in the church class there is often but one helper and at times not that).

8. *That the course of study for men and women should not be essentially different except to insert a few books and subjects particularly appropriate for women's classes.* (This of course includes such books as Ruth and Esther, Old and New Testament women historical characters, and certain portions of Scripture teaching womanly virtues).

9. *That each subject should be fairly complete in itself, using a naturally detached portion of Scripture which in many cases can be given as a topical subject.* (This is not always possible in the Gospels, longer epistles, and larger prophecies, but measurably so).

The courses as worked out so far, are as follows, the Bible Institute courses being left for a separate discussion:—

FOR MEN'S CLASSES.

Year.	Church Classes 4 days.	District or County Classes 6 days.	Station or "Big" General Classes 10 days.
1st.	Matthew 5-7. Bible Catechism. James.	Mark 10-16. Ten Commandments. I John.	Mark 1-9. Life of Christ (General). James.
2nd.	Matt. 8-10. Acts 1-5. I Cor. 8-11.	Prayer. Acts 13-21 (Paul's Journeys). I Cor. 1-7.	Matt. 1-4 (Early Life of) Luke 1-4 (Christ). Genesis 1-11. I Cor. 12-16.
3rd.	Matt. 11-13. Acts 6-12. Titus.	John 1-6. Acts 21-28 (Paul & Rome). I Cor. 12-16.	Luke 5-9. Gen. 12-25 (Abraham). II Cor. 1-9.
4th.	Matt. 14-16. Gen. 1-4 (Adam). II Thessalonians.	John 7-11. Gen. 26-36 (Isaac-Jacob). I Thessalonians.	Luke 10-19. Exodus 1-19. I Timothy.
5th.	Matt. 17-20. Gen. 6-9 (Noah). Philippians.	John 12-17. Gen. 37-50 (Joseph). II Timothy.	Matt. 21-28. Exodus 20-40. Galatians.
6th.	Luke 22-24. Gen. 12-17 (Abraham). Isaiah 52-55.	John 18-21. Exodus 12-20. I Peter.	Psalms (Selected). Num. 10-21. Colossians.
7th.	Psalms (Selection). Exodus 1-6 (Moses). Joel.	Parables of Jesus. Deut 1-6. Rom. 1-5.	Proverbs (Selected). Joshua 1-12. Ephesians.
8th.	Proverbs (Selection). I Samuel 1-7 (Samuel). Micah.	Amos. I Sam. 12-16 (Saul). Rom. 6-11.	Leviticus. Judges 1-16. Hebrews.
9th.	I Kings 17-21 (Elizah). I Sam. 16-19 (David). Ezekiel 34-37.	Jeremiah 30-32. I Kings 1-10 (Solomon). Rom. 12-16.	Holy Spirit. II Sam. 1 (King David). Isaiah 6-12.
10th.	Rev. 1-3 (Seven churches). II Kings 2-8 (Elisha). Malachi.	Psalms 121-137 (Select). Ezra. Zech. 1-8.	Daniel. II Kings 17 (Kingdom divided). Revelation.

THE KOREA MISSION FIELD.
FOR WOMEN'S CLASSES.

Year.	Church Classes 4 days.	District or County Classes 6 days.	Station or "Big" General Classes 10 days.
1st.	Luke 1-3. Bible Catechism. James.	Mark 14-16. Ten Commandments. I John.	Mark 1-4. Life of Christ (General). James.
2nd.	Matt. 5-7. Acts 1-5. I Cor. 8-11.	Luke 11-Prayer. Act. 13-21 (Paul's Jour- neys). I Cor. 1-7.	Matt. 1-4 (Early Life of) Luke 1-4 (Christ. Gen. 1-11. I Cor. 12-16.
3rd.	Matt. 8-10. Acts 6-12. Titus.	John 1-6. Acts 21-28 (Paul & Rome). I Cor. 12-16.	Luke 5-9. Gen. 12-25 (Abraham). II Cor. 1-9.
4th.	Matt. 11-13. Gen. 1-4 (Adam). II Thessalonians.	John 7-11. Gen. 26-36 (Isaac-Jacob). I Thessalonians.	Luke 10-19. Exodus 1-11. I Timothy.
5th.	Matt. 14-16. Gen. 6-9 (Noah). Philippians.	John 12-17. Gen. 37-50 (Joseph). II Timothy.	Matt. 21-23. Exodus 12-20. Galatians.
6th.	Matt. 17-20. Gen. 12-17 (Abraham). Isaiah 52-55.	John 18-21. Exodus 32-35. I Peter.	Psalms (Selected). Numbers 10-21. Colossians.
7th.	Luke 22-24. Gen. 18-23 (Sarah). Joel.	Parables of Jesus. Deut 1-5. Romans 1-5.	Proverbs (Selected). Joshua 1-12. Ephesians.
8th.	Exodus 1-6 (Moses). Gen. 24-30 (Rebekah, Rachel). Ruth.	Judges 13-16 (Samson). I Sam 12-16 (Saul). Romans 6-11.	Leviticus. Judges 1-16. Hebrews.
9th.	I Sam 1-7 (Hannah). I Kings 17-21 (Elijah). Ezekiel 34-37.	Jeremiah 30-33. I Kings 1-10 (Solomon). Rom. 12-16.	Holy Spirit. II Sam. 1-(King David). Isaiah 6-12.
10th.	Rev. 1-3 (Seven churches). II Kings 2-3 (Elisha). Malachi.	Psalms (121-137 Selected). Ezra. Esther.	Daniel. II Kings 12-(Kingdom divided.) Revelation.

On the above it may be remarked :—

1. Matthew has been used as the main Gospel in the church class course, John in the District and Luke in the General class because of the order of difficulty and because Luke is the more chronological. Mark, as is the custom almost everywhere, is put in the first year's course. The divisions in Matthew are not all natural as to chronological periods in the life of Christ, but it was thought better to so divide up the book rather than attempt too much in any one year. The last chapters of Matthew and of Luke have been interchanged in the church and station classes because of many difficult passages and more extended discourses in Matthew.

2. In the courses for women's classes Luke 1-3, Gen. 18-23, 24-30, Ruth, Esther, Judges 13-16, etc., have been introduced because of their appropriateness to women's classes.

3. Deut. 1-6 has been selected by way of review of the historical section studied in Exodus and Numbers.

4. In the District course for women's classes Ex. 32-35 have been selected because these important chapters have been omitted elsewhere. In the men's classes a complete study of Exodus is suggested, while in the women's classes only certain chapters are selected.

5. It is not supposed that any course can be followed strictly ; teachers will not always be prepared on the course as it stands and they will want to substitute preferred subjects. But if any station will make a constant effort to follow any systematic course, the student will be greatly helped and guided in his study without knowing it. Any course decided on will serve as a working basis.

6. Some may desire that the course in the Gospels in the station class be a detailed study of the "Life of Christ." But it does not seem practicable to attempt this until we get into the Bible Institute.

If the Editor of the Field consents it would seem desirable to let this article be anonymous, so that our readers will be able to think of the subject matter only. If a number will send criticisms, suggestions, substitutions, results of their own experience, etc., addressed to "The Korea Mission Field Bible Study Courses," the writer will be glad to review the replies in a future issue of the K.M.F. If entirely new courses on different principles are to be suggested, they would better be sent to the K.M.F. direct for publication: a little time and attention given to this important subject, an exchange of ideas and experiences, ought to be of great value to all our missionaries who have more or less teaching to do in Bible classes.

Principles on which to work are more important than the selections made for study ; correlation, progress, chronological order, a fairly comprehensive view of the Bible as a whole, a study of choice passages of poetry and prophecy, and emphasis on important historical characters are some of the principles the author had in mind in making out the above course. Exceptions may be pointed out where certain principles laid down have been violated but in the main they have been followed. May we hope for a fairly full discussion and if all are agreed may it be along the two lines suggested.—(a) fundamental principles and (b) the course that best fits the principles.

INTRODUCTORY NOTE.

The Kyeng Sang Evangelistic Conference was inspired by a desire for a better understanding of the needs of our fields and by a desire for closer union of all workers in regard to methods and ideals in our endeavor to evangelize the district in the quickest and best way. Presbytery was to meet in Taiku July 1st so the three days previous, Sunday, Monday and Tuesday were spent in a thoroughly enjoyable social, educational and spiritual feast. A Committee arranged a program of papers on a variety of topics, not expecting the papers to teach, so much as to suggest, problems and possible solutions for discussion. Some very profitable papers were presented but for most of us the highest value of the Conference probably came from the free discussion, and the personal touch and better acquaintance with the friends from the various stations of the two missions working in this Province. Whether we learned much in detail or not at the Conference, two benefits we all got. We decided on a number of new ideals and found new courage to strive to attain them. The Conference was so profitable to all, that a permanent Committee was created to provide for future meetings. As a direct result of the Conference discussions the Committee drew up a list of items pertaining to Evangelistic Campaigns, Classes, Sunday Schools, Self-support and the like and reports on the same are to be made at the 1915 Spring Conference as to progress made, so that by comparison we can obtain mutual stimulant and restraint.

H. E. BLAIR.

SELF-SUPPORT.

A. G. WELBON.

This subject which has been assigned to me, has until the last few months occupied very little of my time or attention. I have thoroughly believed in it and, until I began to look into the facts thought our people were making commendable progress. The more I have looked into the subject however, the more startling do the facts appear. There has not been time to go into it at all thoroughly and the few facts and conclusions in this paper are intended to be only starters in our discussion and further study of this subject.

Self-support is one of the three fundamentals set up as the standard of church efficiency. It is the most important of the three, for what glory would there be in propagating a non-self-supporting church? About as much as in paupers, weaklings, parasites and so forth, propagating their kind. Their glory would be their shame. So also with self-government. As long as the church is under the parental roof of its foreign paid propagators and instructors it can never, rightly, be said to be self-governing.

One of the first things, therefore, that we must have impressed on our minds as under-shepherds in the developing of a live, strong, healthy church, is the great importance of this subject. I know we all believe in self-support, but how much are we working at it? How much time and thought does it occupy in our study and teaching? How often do we bring the matter before our Koreans and point out the danger of using foreign funds? Are we not very much inclined to relegate to the future this very important part of our work, largely because it is easier to get money from our foreign constituencies than from our native? If such is the case, we have become infected by the deadly miasma of our surroundings, and have already entered the precincts of the Castle of Indolence, in the dungeon of which our Korean brethren are confined. We have entered not to release them, but to become fellow inmates. Or, perhaps, we have been unduly influenced by another more commendable attribute of our natures. We are greatly inclined to look with pity on the great poverty of this people so that we do not at all, or only half-heartedly, urge on them the principles of self-support. If so, we are like the Korean grandmother who thinks so much of her first grandson that she carries him around on her back so long, that the child never learns to walk, and getting so little of the exercise that his physical nature craves, finally pines away and dies.

We are not to do things simply because they are the easiest. Neither are we to let our pity control our judgment. Such things will make ourselves and our people weaklings and quitters. Following such lines have brought our Korean brethren to their present deplorable mud hut physical existence.

Following such lines in our spiritual teaching will, just as sure as God's word is true, bring this people to like spiritual conditions.

What this people needs is just this principle of self-support. It is the key which will unlock the disgraceful dungeon of Castle Indolence. Without it they will never leave the castle. Let us consider how this people came to be in such a condition. The deep reason is as old as the race. Our first parents were given enough to do and to have, but, like many of their posterity, they went off on a sight seeing expedition with the evident intention of getting something for nothing, and easily fell a victim to the tempter, who is always looking for just such people. Then too, the vast majority of the people among whom we work are, and have been for many generations, a peculiarly servile class. They like to have, and most of them do have, someone on whom they may lean and to whom they may go for financial help in every time of need. They have been helped and helped until they have lost the power of looking ahead and planning for any emergency or any regular work such as self-support demands. They can give, on the spur of the moment, after listening to an appeal and be generous to a fault. Their giving, like their living, shows no plan, thought or effort. They like special collections, and if pressed and permitted, would give everything in sight. But self-support is more than giving, it involves the power as well as the willingness to give. Therefore, before this work can be

put on any sort of a permanent basis, the long standing habits and character of this people must be changed. To the writer's mind the best way to accomplish this is to take advantage of the "expulsive power of a new affection" in their lives, and their great faith in God's Word and preach and teach strongly, systematic, individual giving. Self-support will not only change their giving but, what is more, it will increase ten-fold their every effort, so that they will be better preachers, prayers and students of God's Word. It is really surprising the number of ways and means they have of raising money for the Lord's work, following largely their old customs and not coming out into the Scriptural way and making it their business to give regularly and proportionately.

Let us look for the moment at the power of proportionate, systematic, individual giving. For a concrete subject, let us take the Taiku field, which, so far as the writer knows, is the best giver in south Korea. Supposing the 10,000 odd adherents in this field could be led to give systematically for 300 days in the year, thus excepting 52 Sundays and 13 holidays, the small sum of $1/10$ of the price of a very poor Korean meal each time they ate, what would be the result? The cost of an ordinary meal in this city is 10 and 12 *sen* and in some of the country districts of this territory it is as much, but to be sure that we do not go above the cost to the ordinary member, let us take the lower amount and cut it in half; then remember we may also double the result without increasing the small gift very much. 5 *sen* a meal is 25 cash, and one tenth is the smallest Japanese coin in circulation in Korea. Let each one of these 10,000 lay by each meal even this small amount, and at the end of the year, leaving out 65 days, we would have 45,000 *yen*, or more than 33,000 *yen*, above what was given according to last year's printed report. Double it, and you would have an amount more than seven and a half times what this district gave to all objects contributed to by the church.

Now when you take into consideration that outside the food price there is clothing, house furnishing, doctor's bills, taxes, etc., these people are not giving more than $1/100$ of their income, even counting the vast majority of them to be the very poorest.

The increasing of the revenues of the church, however, is the smallest part of the benefit derived from self-support. Self-support and tithing are in essence one and the same, for we can not have self-support without tithing, and tithing will give self-support. Self-support and tithing not only furnish the church with all needed revenues, but also, in a special way, enlarge the power of giving in an ever increasing ratio. It sanctifies and consecrates all that one has to God's service. Giving then becomes just as much an act of worship as praying or preaching. It not only sanctifies and consecrates the means one has, but also the time and talents, so that one is bound to put zeal and fervor into all that he does or plans to do in material as well as spiritual things. It regards indolence, shiftlessness, shabby work, as sins, which, if unrepented of, bring their inevitable penalty, mud hut existence. It keeps one from spending his money for that which is not bread, and his labor for that which satisfieth not.

Our Christian Koreans are already beginning to spend more on foreign nick nacks, toys, useless things, than in their church work. The failure on the part of Christendom to give heed to this part of God's plain teaching has developed that hydra headed monster which is to-day consuming the larger half of the world's wealth, viz., tobacco, the saloon, the brothel, vicious amusements, etc. These people to whom we have been sent are at the parting of the ways and are looking to us as their spiritual leaders to guide them aright. The inevitable coming in of Western civilization and material development will be made a blessing or a curse. If the "almighty dollar" is consecrated to Him who gave it and put to right uses, it may be, must be, an effective means by which this people shall be brought out from their present most deplorable physical, mental, moral and spiritual condition. It must, however, be earned, saved, and used by these people. It must not come from the outside. The wealthy church at home may build great universities, colleges, academies, high schools, churches, even residences, for this people, and by so doing put them in a worse condition than they are in now. But by following out these principles of self-support these people will, with their own God-given hands and brains, do all these things for themselves and be made into a clean, vigorous, and virtuous people through the doing of them.

We must set our faces like a flint against this great inrush of foreign funds which is threatening to still further pauperise a pauper people. We must inspire this people to carry as much of this burden as they possibly can. The carrying of it is absolutely necessary to their strength and growth. Nothing can take its place any more than my watching you in your vigorous exercise will make me an athlete. When the children of Israel came out of the house of bondage they each carried a load of precious things which was a part-payment for their years of unrequited toil, and they spoiled the Egyptians. Among all the records of their murmurings there is no record that they ever complained that this load was too heavy. It represented the precious things of Egypt, a part of which at least, was later consecrated to the worship of Jehovah. Let us give this people a vision of the Promised Land which awaits them right here in their own country. Let us get them to see what a glorious future lies before them in the coming out of this house of bondage, and in the building up of all these institutions which are for the betterment of the race, with their own hands and brains: get them to dignify all labor: get them to see that labor and the means derived from it, the daily round the common task, may all be rendered into most acceptable worship to Him who has worked hitherto, and still works. Then, and only then, will they be fitted to render that more perfect and acceptable service in the greater and more glorious future beyond. We need to preach quite as often from the text "Six days shalt thou labor and do all thy work" as from the text, "Remember the Sabbath day to keep it holy." Just so sure as we do not lead this people out into a higher plane of physical living, still keeping the bright visions of their glorious possibilities before them, just so sure will they fall under the growing

temptations and attractions of a worldly life which will appeal most strongly to their indolent natures.

If we can get them to step out upon the precious promises and magnify God's word and "Prove Him herewith and see if He will not open the windows of heaven and pour out such a blessing that there shall not be room to receive it," they will overflow in ever increasing volume till this whole land shall be dowered with "the blessing of God which maketh rich and addeth no sorrow," and the Korean church will give the world an example in Biblical giving as well as preaching, praying and the study of God's Word.

SOME NOTES ON THE KOREAN SABBATH SCHOOL PROBLEM.

F. J. L. MACRAE.

It would be doing a great deal of injustice to a large number of earnest Christians to say that the church was not doing her duty to the children, but I earnestly believe that we should be wrong if we were to say that the church was adequately meeting the problem of the Christian training of the child.

Now I know it's quite an easy thing to make broad general statements like this, of a negative character, but it is not so easy to substantiate them. However, let us see the problem and glance rapidly at how it is being met.

First of all, the church of the future lies with the children of to-day and roughly speaking the church of the future is in our Sunday School to-day.

May I be pardoned a personal note. I worked for three years in Glasgow in the worst slum district of that great city as missionary of a large institutional church; I met hundreds of people and had fellowship with hundreds of Christian men and women in other missions. I can recall, at a generous average only, at the most, about five in every hundred who came to Christ without having heard of Him first at home or in the Sunday School. There are a thousand, perhaps ten thousand, children in that city who never go to Sunday School, but it was those who had early training to whom the call of Christ's love made the final successful appeal. The Sunday School is, therefore, the greatest recruiting ground of the church.

How is the church realizing this? I believe about ninety percent of the church's members at home have come from Sunday School and yet I understand it is computed that between seventy and eighty percent of Sunday School pupils drift away. These are not dead figures but living realities and indicate that the Sunday School does not mean to the majority of its scholars, the natural door of entrance to the church.

Again, the teaching in the Sunday School is inadequate. I should

Committee to relieve me of them, but after discussion they have ordered me to take them and I have obeyed. It gives me 76 churches besides the city church, and my 7 weeks teaching at the Theological Seminary.

I shall have to put at least a week or ten days of itinerating into this latest recruit which has been given me and carry all of the problems of it throughout the year so that I only fail to the extent of 25 days traveling, of carrying the full burden of that work.

I wish that it were possible for every member of the station to get out into the country. The churches desperately need it. It would do us all good.

At any rate I ask the Station to pray for the work more than they ever have before that the tide may begin to rise soon, and this spirit of discouragement be driven out. If the tide does not turn soon, there are plenty of rocks ahead.

CHURCH SCHOOLS; PRESENT CONDITIONS AND PROBLEMS.

D. W. LYALL.

1. Our Church schools may be divided into two classes (1) schools which are the genuine offspring of the Church. These have been called into existence to provide Christian education for the children of Christians and practically all the schools in our two provinces are of this class. (2) Unfortunately there is another class consisting, I believe, of three schools. The scholars number 160, 120 and 100 respectively and, therefore, though the schools are few, as they contain a large proportion of our total scholars they cannot be put aside lightly as of no importance. The ideals of these schools are entirely different from those of the first class. They exist to give education to all who will come Christian and non-Christian alike. In all these places there are earnest Christian men at the head of things, at least nominally, and the Bible is in the curriculum. The argument employed for the policy of these schools by those who are conducting them is, "the scholars are not all Christians, and perhaps they may not all become such; but anyway they learn what is right, and they get to be sympathetic with Christianity." It is well that we should recognise at the outset this condition and the fundamental difference between these two educational ideals.

2. No one can be any length of time in this country without realizing the great keenness of Koreans for education. From of old this has been the case; but the attitude of the present day is not the old "backward ho! to the classics," but a great desire for the new learning which sometimes takes forms which seem ludicrous or pathetic according to the mood of the observer. I refer to the tendency to buy expensive scientific apparatus for schools which have the lower primary classes only, and the attempt to teach algebra to children who have not mastered the elementary rules of arithmetic, and such like performances.

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There is probably something worth doing in this line, the aim being that the whole school, through every member, should be a positive evangelistic force in its particular locality.

6. Our educational system has to be cheap. We are working amongst a poverty greater than that in which the system of self-support has been so successfully worked out. What are we to do? Are we to say "conditions are different; it is impossible for Kyung Sang people to carry their own schools; we must give a large proportion of the financial help that the schools need?" I should be loth to agree to this as a permanent policy. I have found that even southern Koreans can always get money for what they really want. If it is easier to get it from a foreigner's pocket than from another source they naturally try for it there. I have it on good authority that even Hwang-hai-do Christians do not regard foreign money as inherently bad. Their trouble is that they can't get it. We shall probably find many occasions when it will seem to us after due consideration absolutely necessary to step in and get underneath certain schools to save them from ruin; but we should not get into the way of regarding this as the rule. The only way to self-support that I can see is the inculcation of a spirit of heroic self-sacrifice on the part of those who want to carry on the schools and also among the teachers in them. This necessarily implies that we shall seek to raise up with all speed a supply of Kyung Sang teachers, at the same time having faith to believe that there may be some missionary spirited men ~~and~~ women in the North who will be willing to come to our poorer, less well-equipped schools and work for small salaries for the sake of Christ and the Gospel. Have we who are missionaries no right to expect such things?

7. A very pressing problem is the question of what is to become of the product of our church boys' schools. Obviously the brightest of them can find a life work as teachers, pastors and doctors. Official service being practically closed to those who would remain Christians the question arises what is to become of the rank and file. A little reflection will probably bring one to the decision that a great need in Korea to-day is for the man who is not ashamed to work with his hands, but whose hands are working in co-ordination with his brains. Therefore, as the majority of our boys are to be manual workers, the education given in our schools, while being humanizing, should not be enervating, or at least should not result in the production of a type of scholar who is afraid to soil his hands with honest paddy field mud.

8. Another important matter is the relation of our schools to the government. We have lately learned from a high official source that we are only being allowed to act as a stop-gap in the educational system and that the day will come when the separation of education and religion will be enforced. With regard to this situation the practical thing we can do is to make these schools as good as possible so that they may by their excellence win the respect of the authorities and at the same time avoid, as far as possible without compromise of vital principle, friction with local officials.

3. In view of the great suddenness with which "the waters of the river, strong and many," have been brought upon this people, it is no wonder if the general conditions of the country are in some confusion. Educationally we may be said, in the words of the prophet, to be "up to the neck" in them. The new conditions have created the need for schools with the new curricula, but how is the need to be met? Where are the teachers competent to teach the scholars? We in the south, where mission work is so new are in a desperate plight in this matter. It is but natural that the most competent teachers should remain near their homes which are mostly a long way to the north of us, and the less competent and, in some cases, possibly the less worthy, should be more likely to come to us. Just how successful the Government is in securing competence in its Common School teachers I don't know. As far as I can make out the other private schools are worse off than we are. But however we may compare with our neighbours, there can be no doubt that we do not measure up to what our ideals ought to be as to the pedagogical standards of our schools.

4. The inexperience of our people of modern conditions results in a fundamental ignorance of what a school really is. We all recognise that a school is a training ground of character rather than a place in which facts are absorbed and that the watchword of a true school, whether Christian or pagan, is subordination. Young Korea, at least young-male Korea, knows not this idea. Even under the old *regime* he was accustomed to dominate the domestic situation. Now that he knows more than his parents along the lines of Western learning his sense of self-importance has swelled to greater proportions than before. The consequence is that there is the continual possibility of really serious trouble within the school owing to the susceptibilities of some impudent urchin having been outraged by a legitimate rebuke from constituted authority. This possibility of trouble leads to weak discipline being kept by teachers who do not feel in a strong position in relation to their pupils.

5. The old education with all its deficiencies turned out men who came up to a certain standard. It may be said that it made manners. While in many respects these manners were outward show, yet there was in them a certain amount of thought for the concerns of others which made the old standards, as far as they went, consistent with the Christian ethic. The great danger of present day non-Christian education is the production of a type of scholar who lacks the old standards and the new alike, without either manners or morals, in fact. We are not without this danger in our Christian schools. There is only one possible way of salvation and that is the presentation of the living Christ in every part of the school activity. Of course efficient teaching of the Scriptures should be one of the principal ways of doing this; but there are others without which Scripture teaching will be useless. One is the force of the example of the teacher. Another is all around efficiency and discipline in the school. Although I have no special experience of organizing scholars into Christian workers' bands, in this country, I know something of the fruitfulness of the Christian union in schools at home.

DEDICATION OF THE NEW CHURCH AT HAIJU.

JANE BARLOW.

For some years the Christians at Haiju had looked forward with longing to the time when they should worship in a building adequate to their requirements, and great was their joy when they first gathered in the new church, in October last, for the Sunday services. To thus meet for worship before the formal dedication, was rendered a necessity by the fact that the old native building had almost collapsed during the severe storm in September, and was not considered safe! So the new church was only ready just in time—and could the friends from other places only have seen the pitiable appearance of the old church, I am sure they would have agreed that it was necessary to have a new one! I may say here that it has been partly taken down, and a portion of it made into two smaller rooms, which are most useful for various purposes. The new church, though large, as it needs to be for the accommodation of the people, is just as plain as it can be, and it is touching to see how perfectly satisfied the people are with it, and how full of thanksgiving that their long cherished hope is now an accomplished fact. The first service (mentioned above) was followed by a week of prayer, during which there was a special visiting campaign amongst the unbelievers, who were invited to the evening services.

On Sunday, December 6th, the dedication service was held when the building was crowded to its utmost capacity.

The day was singularly well-chosen, for the large central Bible class (men and women) had commenced two days before, and a goodly number of preachers, leaders and others, were in from the country.

The Vice-Governor and other officials were present at the service. It was a great pleasure to welcome Bishop Harris, Rev. F. H. Smith, Rev. S. A. Beck, and Rev. J. R. Moose of Seoul—and everyone regretted very much that Rev. C. D. Morris, District Superintendent, was compelled to be absent through illness. Many prayers were offered on his behalf, for no one had taken a more whole hearted interest in the undertaking, nor worked harder for its completion. Rev. J. R. Moose preached—Bishop Harris gave an address, (interpreted by Pastor Hyeun Soon of Seoul) and made the formal dedication. Rev. F. H. Smith spoke briefly in Japanese, as there were several Japanese present, and sang a solo.

It was altogether a memorable day, and our hearts were full of praise when it was announced that the church was free of debt—all the money having been already given or promised.

For the class we had the invaluable assistance of Rev. J. R. Moose, of the Southern Methodist Mission, who taught in the men's section—also of Miss McCune, of the Presbyterian Mission, Chairyung, in the women's section. Mr. Morris sent as his representative, Thim Moksa of the Chinnampo Church, who rendered excellent service. The subjects

STATISTICAL TABLES
FEDERATED MISSIONS IN KOREA

COMPILED BY
F. K. GAMBLE

PRINTED BY THE FUKUOKA PRINTING CO., LTD., YOKOHAMA, JAPAN



A WORD OF EXPLANATION

These Statistical Tables were prepared largely in 1913, the work of gathering material covering a period of several months. The primary object was to secure information that might enable our Mission (Southern Methodist) to adopt more effective and satisfactory policies of work. Questions had been raised by members of the Mission as to the wisdom of certain recognized practices; and this led to the calling of a special meeting of the Mission in Songdo, March 1913. These questions and others were discussed at that meeting, and a Commission on Policy was appointed to go into these matters more thoroughly. This Commission made investigations as carefully as possible, and, after several days of deliberation, prepared a report which was amended and adopted by the Mission at the Annual Meeting in September 1913.

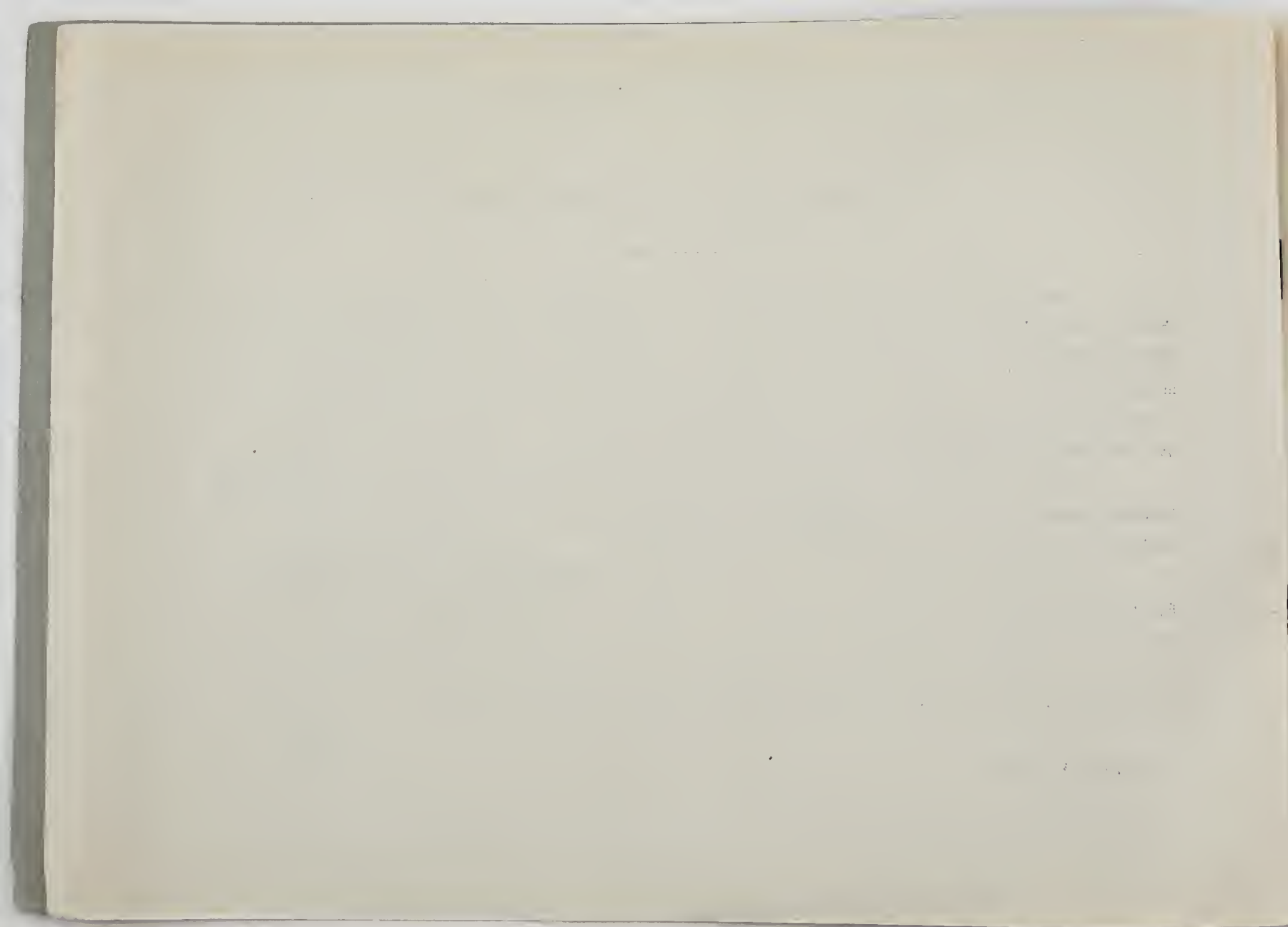
Members of other Missions have seen these tables and have expressed a desire to have them in permanent form. At the recent Annual Meeting in Wonsan a resolution was passed asking that these tables be prepared for publication and use by our own Mission; but there is no disposition to withhold any information that might be of value to others. So they are being printed.

It is not claimed that these statistics are absolutely correct. In many cases information was difficult to obtain, and in some particulars the figures must be incomplete and inaccurate, and in a few cases they are only estimates. But the figures are nearly enough accurate to be trusted in making comparisons and noting the progress of the work.

I wish to offer my thanks to all who furnished information or in any other way assisted in the preparation of these tables. They are sent out with the hope that they may be of some real value in the shaping of wise policies for our Mission work in Korea.

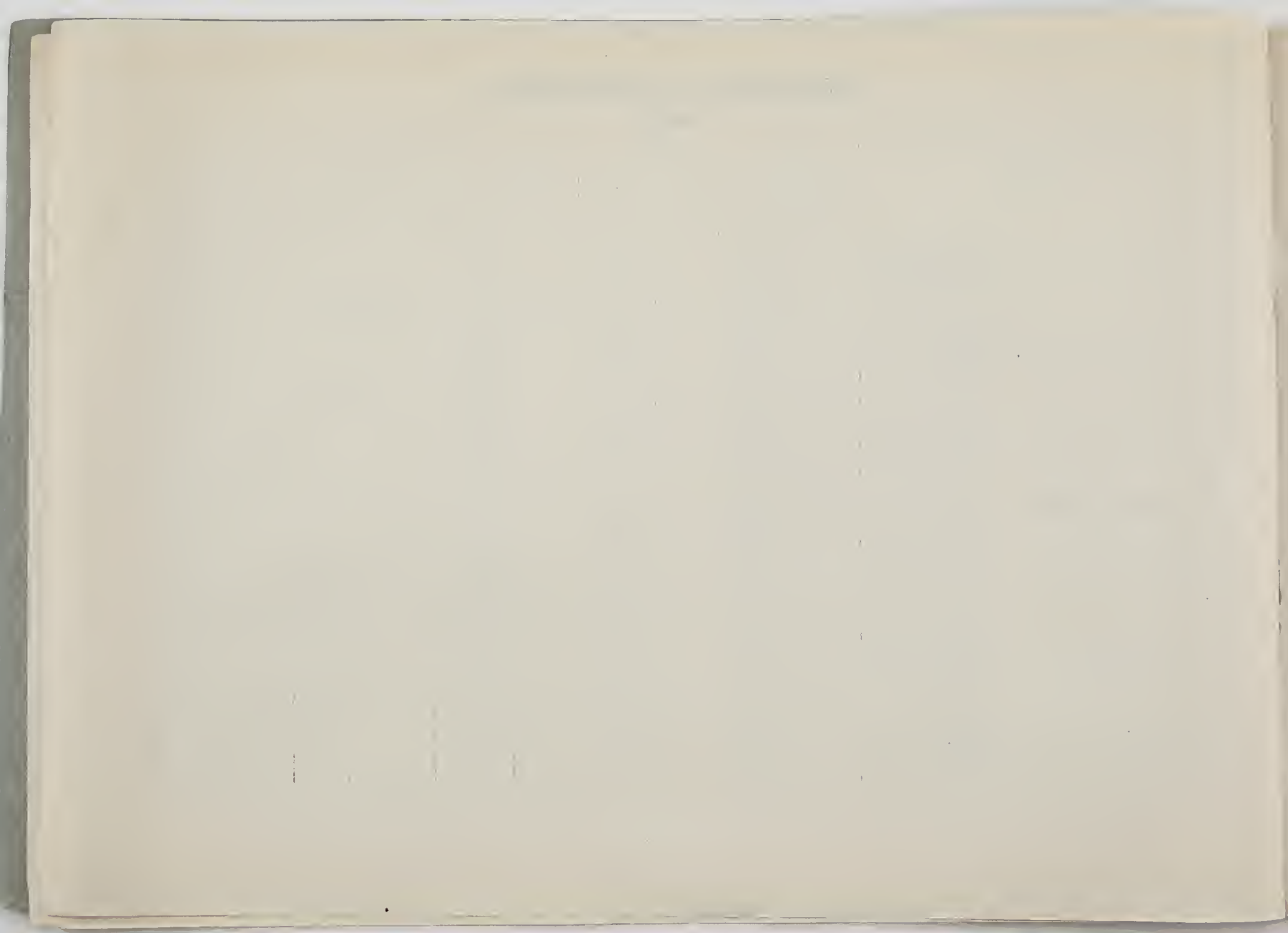
F. K. GAMBLE.

Songdo, Nov. 5, 1914.



Distribution of Missionaries, 1914

MISSION		EVANGELISTIC		EDUCATIONAL		MEDICAL		UNCLASSIFIED		TOTAL	
		No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.
American Presbyterian, North ...	Men	33	59.0 %	11	19.6 %	11	19.6 %	1	1.8 %	56	100. %
	Single Women.	13	59.1 %	5	22.7 %	3	13.6 %	1	4.6 %	22	100. %
	Total	46	59.0 %	16	20.5 %	14	17.9 %	2	2.6 %	78	100. %
American Presbyterian, South ...	Men	20	66.7 %	4	13.3 %	5	16.7 %	1	3.3 %	30	100. %
	Single Women.	13	65.0 %	3	15.0 %	4	20.0 %	—	—	20	100. %
	Total	33	66.0 %	7	14.0 %	9	18.0 %	1	2.0 %	50	100. %
Canadian Presbyterian	Men	8	80.0 %	—	—	2	20.0 %	—	—	10	100. %
	Single Women.	5	50.0 %	3	30.0 %	2	20.0 %	—	—	10	100. %
	Total	13	65.0 %	3	15.0 %	4	20.0 %	—	—	20	100. %
Australian Presbyterian	Men	10	76.9 %	1	7.7 %	2	15.4 %	—	—	13	100. %
	Single Women.	6	54.5 %	4	36.4 %	1	9.1 %	—	—	11	100. %
	Total	16	66.7 %	5	20.8 %	3	12.5 %	—	—	24	100. %
Methodist Episcopal	Men	15	60.0 %	4	16.0 %	5	20.0 %	1	4.0 %	25	100. %
	Single Women.	11	44.0 %	9	36.0 %	5	20.0 %	—	—	25	100. %
	Total	26	52.0 %	13	26.0 %	10	20.0 %	1	2.0 %	50	100. %
Methodist Episcopal, South	Men	12	63.2 %	3	15.8 %	3	15.8 %	1	5.2 %	19	100. %
	Single Women.	11	50.0 %	10	45.5 %	1	4.5 %	—	—	22	100. %
	Total	23	56.1 %	13	31.7 %	4	9.8 %	1	2.4 %	41	100. %
Grand Total and General Average	Men	98	64.1 %	23	15.0 %	28	18.3 %	4	2.6 %	153	100. %
	Single Women	59	53.6 %	34	30.9 %	16	14.6 %	1	.9 %	110	100. %
	Total	157	59.7 %	57	21.7 %	44	16.7 %	5	1.9 %	263	100. %



Foreign Money Used 1912-13

Southern Methodist Financial Scheme

		AMERICAN PRESBYTERIAN, NORTH		AMERICAN PRESBYTERIAN, SOUTH		CANADIAN PRESBYTERIAN		METHODIST EPISCOPAL		METHODIST EPISCOPAL, SOUTH		TOTAL AND AVERAGES	
		Amount	Per Cent.	Amount	Per Cent.	Amount	Per Cent.	Amount	Per Cent.	Amount	Per Cent.	Amount	Per Cent.
Evangelistic	General Board...	71,463.	48.2 %	23,987.	39.4 %	9,859.	60.8 %	32,984.	47.7 %	32,675.	46.8 %	170,968.	46.9 %
	Woman's Work.	11,743.	52.7 %	7,664.	41.2 %	2,179.	41.9 %	12,115.	30.7 %	13,358.	30.8 %	47,059.	36.5 %
	Total	83,206.	48.8 %	31,651.	39.8 %	12,038.	56.2 %	45,099.	41.5 %	46,033.	40.7 %	218,027.	44.2 %
Educational	General Board...	40,133.	27.1 %	11,296.	18.6 %	2,468.	15.3 %	17,320.	25.3 %	18,749.	26.9 %	90,466.	24.9 %
	Woman's Work.	9,635.	43.2 %	5,501.	29.6 %	1,608.	30.9 %	17,875.	45.2 %	26,297.	60.7 %	60,916.	47.2 %
	Total	49,768.	29.2 %	16,797.	21.1 %	4,076.	19.1 %	35,695.	32.8 %	45,046.	39.8 %	151,382.	30.7 %
Medical	General Board...	30,184.	20.3 %	14,745.	24.2 %	3,424.	21.1 %	13,547.	19.6 %	12,662.	18.1 %	74,562.	20.5 %
	Woman's Work.	—	—	—	—	1,268.	24.3 %	7,945.	20.1 %	—	—	9,213.	7.2 %
	Total	30,184.	17.7 %	14,745.	18.6 %	4,692.	21.9 %	21,492.	19.8 %	12,662.	18.1 %	83,775.	17.0 %
Miscellaneous	General Board...	6,451.	4.4 %	10,836.	17.8 %	450.	2.8 %	4,772.	6.9 %	5,693.	8.2 %	23,234.	7.7 %
	Woman's Work.	910.	4.1 %	5,419.	29.2 %	150.	2.9 %	1,590.	4.0 %	3,695.	8.5 %	11,764.	9.1 %
	Total	7,361.	4.3 %	16,257.	20.5 %	600.	2.8 %	6,362.	5.9 %	9,388.	8.3 %	39,968.	8.1 %
Total	General Board...	148,231.	100. %	60,866.	100. %	16,201.	100. %	69,123.	100. %	69,779.	100. %	364,200.	100. %
	Woman's Work.	22,288.	100. %	18,584.	100. %	5,205.	100. %	39,525.	100. %	43,350.	100. %	128,952.	100. %
	Total	170,519.	100. %	79,450.	100. %	21,406.	100. %	108,648.	100. %	113,129.	100. %	493,152.	100. %



Foreign Money Used 1912-13

Northern Presbyterian Financial Scheme

	AMERICAN PRESBYTERIAN, NORTH		AMERICAN PRESBYTERIAN, SOUTH		CANADIAN PRESBYTERIAN		METHODIST EPISCOPAL		METHODIST EPISCOPAL, SOUTH		TOTALS AND AVERAGES	
	Amount	Per Cent.	Amount	Per Cent.	Amount	Per Cent.	Amount	Per Cent.	Amount	Per Cent.	Amount	Per Cent.
I. Missionaries on the Field	80,911.	47.5 %	38,525.	48.5 %	11,961.	55.9 %	47,700.	43.9 %	35,931.	31.8 %	215,028.	43.6 %
II. Missionaries on Furlough	13,000.	7.6 %	—	—	—	—	5,422.	5.0 %	6,756.	6.0 %	25,178.	5.2 %
III. New Missionaries	475.	3 %	900	1.1 %	—	—	—	—	6,529.	5.8 %	7,904.	1.5 %
IV. Evangelistic.....	9,442.	5.5 %	9,034.	11.4 %	3,105.	14.5 %	16,774.	15.4 %	14,544.	12.8 %	52,899.	10.3 %
V. Educational.....	8,621.	5.0 %	7,808.	9.8 %	2,100.	9.8 %	13,795.	12.7 %	19,082.	16.9 %	51,406.	10.2 %
VI. Medical	4,996.	2.9 %	4,715.	5.9 %	1,042.	4.9 %	5,842.	5.4 %	4,300.	3.8 %	20,895.	4.3 %
VII. Property in Use	2,304.	1.4 %	2,105.	2.7 %	350.	1.6 %	2,230.	2.0 %	1,615.	1.4 %	8,604.	1.8 %
VIII. New Property.....	43,928.	25.8 %	12,097.	15.2 %	2,638.	12.6 %	15,813.	14.6 %	20,900.	18.5 %	95,436.	19.4 %
IX. Mission and Station Expenses	6,842.	4.0 %	4,266.	5.4 %	150.	.7 %	1,072.	1.0 %	3,472.	3.0 %	15,802.	3.2 %
Total	170,519.	100. %	79,450.	100. %	21,406.	100. %	108,648.	100. %	113,129.	100. %	493,152.	100. %
IV. Evangelistic.....	9,442.	29.2 %	9,034.	32.3 %	3,105.	46.0 %	16,774.	42.3 %	14,544.	33.8 %	52,899.	35.3 %
V. Educational	8,621.	26.8 %	7,808.	28.0 %	2,100.	31.1 %	13,795.	34.7 %	19,082.	44.4 %	51,406.	34.4 %
VI. Medical	4,996.	15.5 %	4,715.	16.9 %	1,042.	15.5 %	5,842.	14.7 %	4,300.	9.9 %	20,895.	14.0 %
VII. Property in Use	2,304.	7.2 %	2,105.	7.5 %	350.	5.2 %	2,230.	5.6 %	1,615.	3.8 %	8,604.	5.7 %
IX. Mission and Station Expenses	6,842.	21.3 %	4,266.	15.3 %	150.	2.2 %	1,072.	2.7 %	3,472.	8.1 %	15,802.	10.6 %
Total	32,205.	100. %	27,928.	100. %	6,747.	100. %	39,713.	100. %	43,013.	100. %	149,606.	100. %
Amount per Missionary.....	2,186.13		1,389.00		1,529.00		2,217.29		2,759.24		1,942.54	
" " Communicant	4.32		11.08		9.21		10.47		16.51		7.24	
" " Adherent	1.77		5.20		2.29		2.29		11.68		2.66	
" " Capita of Population.....	.036		.028		.015		.036		.10		.037	
Amount per Missionary.....	412.76		558.56		337.35		794.26		1,049.10		625.96	
" " Communicant	.69		3.58		2.37		3.63		7.15		2.01	
" " Adherent	.30		1.70		.68		.92		4.23		.79	
" " Capita of Population.....	.007		.01		.005		.013		.04		.01	



Church Statistics, 1914

	AMERICAN PRESBYTER- IAN, NORTH	AMERICAN PRESBYTER- IAN, SOUTH	CANADIAN PRESBYTERIAN	AUSTRALIAN PRESBYTERIAN	METHODIST EPISCOPAL	METHODIST EPISCOPAL, SOUTH	TOTALS AND AVERAGES
Stations	9	5	5	5	3	4	36
Counties	107	63	23 $\frac{1}{2}$	21	75	30	316 $\frac{1}{2}$
Population	4,785,000	2,805,547	1,415,764	1,160,000	3,000,000	1,113,000	14,279,311
Communicants, or Baptized Members	46,804	7,792	2,846	2,434	10,951	5,988	76,815
Catechumens, or Probationers	19,264	2,254	1,617	1,623	9,828	1,230	35,816
Total Adherents	109,521	16,875	9,880	7,128	43,204	10,171	196,279
Churches, or Groups	1,007	344	225	155	550	261	2,542
Church Buildings	1,064	311	123	147	481	199	2,325
Adults Baptized This Year	5,900	845	454	385	1,246	241	9,021
Net Gain This Year—Total Adherents	18,051	628	1,323	355	2,723	997	24,077
Korean Preachers—Ordained	77	5	5	2	35	4	128
Korean Preachers—Unordained	232	36	30	16	89	57	459
Bible Colporteurs	69	26	34	10	50	27	216
Bible Women	103	11	32	11	67	41	265
Total Korean Workers	481	96	118	39	240	129	1,103
Missionaries—Men	56	30	10	13	25	19	153
Missionaries—Single Women	22	20	10	11	25	22	110
Population per Communicant	102	360	497	476	274	186	186
" " Communicant and Catechumen ...	73	279	317	286	144	155	127
" " Adherent	44	171	143	163	69	109	78
" " Church	4,752	8,155	6,292	7,434	5,454	4,264	5,617
" " Korean Worker	9,740	29,224	11,998	29,744	12,500	8,628	12,946
" " Missionary	61,346	56,110	70,738	48,333	60,000	27,146	54,254
Communicants per Church	46	22	12	16	20	23	30
" " Korean Worker	96	81	24	62	46	46	69
" " Missionary	600	156	142	101	219	146	292
Communicants & Catechumens per Church	65	29	20	26	37	28	44
" " Korean Worker	135	104	38	104	86	56	102
" " Missionary	847	201	223	169	415	176	428
Adherents per Church	103	48	44	46	79	39	77
" " Korean Worker	224	170	84	183	180	79	178
" " Missionary	1,404	327	494	297	864	251	746
Churches per Korean Worker	2	3	2	4	2	2	2
" " Missionary	13	7	11	6	11	6	9



Native Contributions for Six Years

Mission.	Year	Church and Congregation Expense	Building and Repairing Churches	Missions	Education	Other Objects	Total	Communi- cants	Communi- cants and Catechumens	Total Adherents	Contribution per Commu- nicant	Contribution per Commu- nicant and Catechumen	Contribution per Adherent
American Presbyterian, North	1908-09	45,552.	33,196.	4,515.	72,458.	5,279.	161,000.	25,087	48,955	96,674	6.42	3.29	1.67
	1909-10	72,210.	35,902.	5,112.	95,726.	2,032.	212,982.	32,509	59,480	110,262	6.55	3.57	1.93
	1910-11	54,773.	36,048.	6,932.	53,033.	11,232.	162,018.	36,074	62,022	108,470	4.43	2.61	1.46
	1911-12	41,882.	44,504.	5,620.	34,040.	5,838.	132,884.	39,475	61,978	95,488	3.39	2.14	1.38
	1912-13	56,094.	44,045.	10,401.	35,831.	6,875.	158,655.	42,913	61,354	92,512	3.72	2.58	1.71
	1913-14	61,456.	41,620.	9,495.	43,895.	6,764.	163,230.	46,804	66,068	109,521	3.48	2.47	1.49
American Presbyterian, South	1908-09	2,150.	4,129.	1,389.	3,713.	1,115.	13,246.	4,448	8,542	12,547	2.98	1.55	1.05
	1909-10	—	—	—	—	—	11,720.	5,644	10,944	17,767	2.08	1.07	.66
	1910-11	—	—	—	—	—	10,597.	7,154	11,771	18,760	1.48	.80	.54
	1911-12	3,420.	876.	1,784.	3,184.	9,174.	7,123	8,972	15,040	15,040	1.29	1.02	.61
	1912-13	5,823.	1,319.	2,381.	4,913.	389.	14,825.	8,125	10,577	14,747	1.82	1.40	1.00
	1913-14	3,848.	3,858.	1,192.	5,261.	2,351.	16,010.	7,792	10,046	16,375	2.05	1.59	.98
Canadian Presbyterian	1908-09	1,073.	—	—	3,545.	6,596.	11,714.	1,141	2,249	5,594	10.30	5.21	2.10
	1909-10	2,556.	—	—	3,447.	5,621.	11,624.	1,691	3,661	9,379	6.87	3.17	1.23
	1910-11	1,702.	—	—	5,008.	6,811.	13,321.	2,211	4,951	11,842	6.02	2.79	1.15
	1911-12	2,019.	—	—	6,132.	2,067.	10,217.	2,260	5,008	9,583	4.39	2.10	1.09
	1912-13	7,747.	7,180.	—	4,973.	255.	18,155.	2,683	4,691	8,399	6.77	3.87	2.16
	1913-14	5,546.	1,989.	1,503.	4,145.	1,031.	14,244.	2,345	4,463	9,880	5.00	3.18	1.44
Australian Presbyterian	1908-09	—	—	—	—	—	—	—	—	—	—	—	—
	1909-10	—	—	—	—	—	7,471.	1,007	3,071	7,030	7.41	2.43	1.08
	1910-11	—	—	—	—	—	6,983.	1,612	4,637	8,871	4.62	1.54	.79
	1911-12	1,522.	955.	731.	3,939.	—	7,147.	1,792	4,097	7,189	3.98	1.88	.98
	1912-13	1,079.	1,167.	1,043.	2,927.	—	6,208.	2,098	3,691	6,773	2.96	1.68	.92
	1913-14	1,639.	1,238.	519.	3,158.	202.	6,756.	2,434	4,057	7,123	2.77	1.66	.95
Methodist Episcopal	1908-09	4,673.	15,713.	302.	—	46,026.	66,614	8,251	23,243	43,814	10.86	2.82	1.52
	1909-10	10,244.	5,106.	613.	—	22,041.	37,904.	6,590	24,724	47,181	5.75	1.53	.80
	1910-11	4,832.	6,745.	615.	18,565.	26,793.	55,597.	8,352	25,026	51,245	6.66	2.22	1.08
	1911-12	5,311.	9,628.	772.	19,204.	10,914.	45,829.	10,373	25,718	47,267	4.42	1.78	.80
	1912-13	8,266.	9,893.	788.	19,440.	13,120.	61,507.	10,822	20,370	40,481	4.76	2.53	1.27
	1913-14	17,791.	12,473.	957.	22,436.	8,311.	61,968.	10,951	20,773	43,204	5.66	2.98	1.43
Methodist Episcopal, South	1908-09	1,317.	378.	284.	—	6,719.	8,658.	4,657	7,587	10,307	1.86	1.14	.84
	1909-10	1,560.	3,787.	170.	2,484.	3,865.	11,850.	6,017	9,808	13,621	1.97	1.21	.87
	1910-11	1,931.	1,459.	11.	2,026.	3,212.	8,689.	6,943	9,051	11,674	1.24	.95	.74
	1911-12	2,700.	295.	34.	1,452.	3,948.	8,429.	7,112	8,597	9,888	1.22	1.01	.87
	1912-13	3,988.	2,398.	26.	2,291.	4,741.	13,445.	6,312	7,454	8,963	2.13	1.80	1.61
	1913-14	3,555.	1,212.	84.	2,785.	3,585.	11,222.	5,998	7,228	10,231	1.87	1.55	1.09
Totals	1909-10	—	—	—	—	—	293,551.	53,458	111,699	205,240	5.49	2.63	1.80
	1910-11	—	—	—	—	—	257,169.	62,246	117,368	208,861	4.13	2.19	1.23
	1911-12	56,854.	64,142.	8,941.	67,951.	23,787.	243,682.	68,195	114,370	185,435	3.13	1.87	1.15
	1912-13	82,998.	65,992.	14,639.	70,375.	25,180.	262,794.	72,953	108,287	171,975	3.60	2.43	1.63
	1913-14	93,836.	61,890.	13,750.	81,680.	22,274.	273,430.	76,825	112,641	196,389	3.56	2.43	1.39

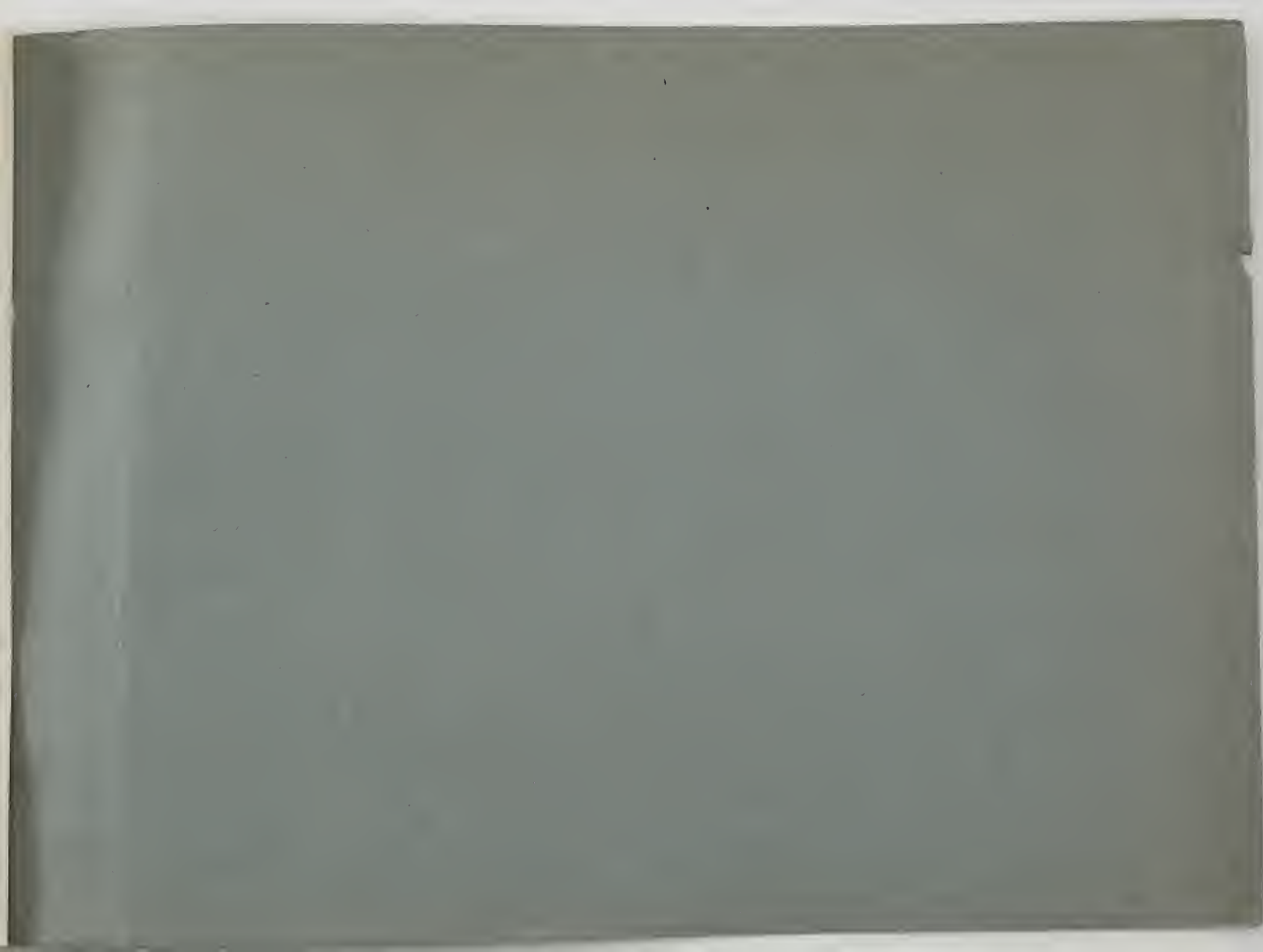
Inter-Station Statistics, 1914

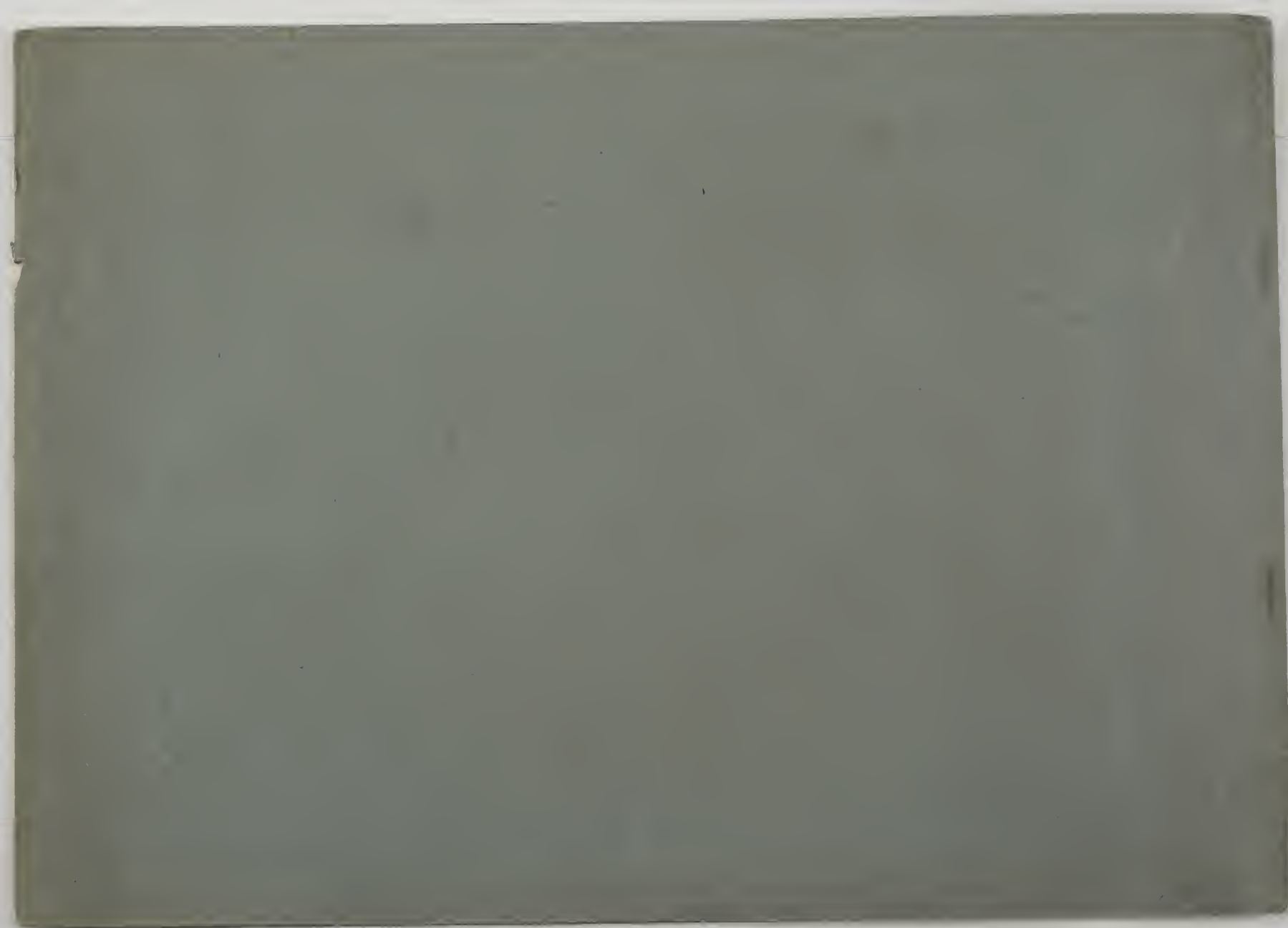
Methodist Episcopal Mission, South

	SEOUL		SONGDO		CHOON CHUN		WONSAN		TOTAL																							
	Number	Per Cent.	Number	Per Cent.	Number	Per Cent.	Number	Per Cent.	Number	Per Cent.																						
Population	270,388	24.3 %	365,618	32.9 %	234,800	21.1 %	242,100	21.7 %	1,112,906	100. %																						
Baptized Members	1,410	23.5 %	2,878	48.1 %	536	8.9 %	1,184	19.5 %	5,938	100. %																						
Probationers	347	23.2 %	320	26.0 %	189	15.4 %	374	30.4 %	1,230	100. %																						
Total Adherents	2,146	21.1 %	4,343	42.7 %	1,307	12.8 %	2,375	23.4 %	10,171	100. %																						
Churches, or Groups	55	21.1 %	114	43.7 %	33	12.6 %	59	22.6 %	261	100. %																						
Church Buildings	41	20.6 %	90	45.2 %	24	12.1 %	44	22.1 %	199	100. %																						
Adults Baptized This Year	65	27.0 %	132	54.3 %	28	11.6 %	16	6.6 %	241	100. %																						
Net Gain This Year--Total Adherents	381		686		122		* 192		997																							
<table border="0" style="width: 100%;"> <tr> <td style="width: 25%;"></td><td style="text-align: center;">Single</td><td></td><td style="text-align: center;">Single</td><td></td><td style="text-align: center;">Single</td><td></td><td style="text-align: center;">Single</td><td></td><td style="text-align: center;">Single</td><td></td></tr> <tr> <td style="text-align: center;">Men</td><td style="text-align: center;">Women</td><td></td><td style="text-align: center;">Men</td><td style="text-align: center;">Women</td><td style="text-align: center;">Men</td><td style="text-align: center;">Women</td><td style="text-align: center;">Men</td><td style="text-align: center;">Women</td><td style="text-align: center;">Men</td><td style="text-align: center;">Women</td></tr> </table>												Single		Single		Single		Single		Single		Men	Women		Men	Women	Men	Women	Men	Women	Men	Women
	Single		Single		Single		Single		Single																							
Men	Women		Men	Women	Men	Women	Men	Women	Men	Women																						
Missionaries--Evangelistic	4	30.5 %	2	21.7 %	3	21.7 %	3	23.1 %	12	100. %																						
" Educational	4	30.8 %	3	46.1 %	1	7.7 %	2	15.4 %	3	100. %																						
" Medical	1	25.0 %	1	60.0 %	—	—	1	25.0 %	3	100. %																						
" Unclassified	—	—	1	100.0 %	—	—	—	—	1	100. %																						
" Total	5	23.3 %	7	34.1 %	3	14.6 %	4	22.0 %	13	100. %																						
Korean Preachers--Ordained	2	50.0 %	2	50.0 %	—	—	—	—	4	100. %																						
" Unordained	10	17.5 %	23	38.5 %	9	15.8 %	16	28.1 %	57	100. %																						
Bible Colporteurs	7	29.0 %	5	18.5 %	5	13.6 %	10	37.0 %	27	100. %																						
Bible Women	16	33.6 %	9	21.9 %	7	17.1 %	10	24.5 %	41	100. %																						
Total Korean Workers	34	23.3 %	33	29.5 %	21	15.3 %	36	27.8 %	129	100. %																						
Total Native Contributions	₩2,861.	25.6 %	₩4,984.	44.4 %	₩1,213.	10.8 %	₩2,174.	19.3 %	₩11,232.	100. %																						
<table border="0" style="width: 100%;"> <tr> <td style="width: 25%;"></td><td style="text-align: center;">Boys</td><td style="text-align: center;">Girls</td><td></td><td style="text-align: center;">Boys</td><td style="text-align: center;">Girls</td><td></td><td style="text-align: center;">Boys</td><td style="text-align: center;">Girls</td><td style="text-align: center;">Boys</td><td style="text-align: center;">Girls</td></tr> </table>												Boys	Girls		Boys	Girls		Boys	Girls	Boys	Girls											
	Boys	Girls		Boys	Girls		Boys	Girls	Boys	Girls																						
Primary Schools--Number	3	8	14	14	4	5	8	8	23	35																						
" Enrollment	190	325	365	337	125	163	324	192	914	1020																						
" Teachers	6	20	20	16	7	10	14	13	47	59																						
Population per Baptized Member	192	—	127	—	43	—	208	—	188	—																						
" Baptized Member and Probationer	154	—	114	—	324	—	157	—	154	—																						
" Adherent	123	—	84	—	180	—	102	—	109	—																						
" Church	4,918	—	3,207	—	7,115	—	4,103	—	4,264	—																						
" Missionary	23,449	—	26,118	—	29,133	—	26,900	—	27,144	—																						
" Evangelistic Missionary	38,627	—	73,124	—	56,960	—	40,350	—	48,300	—																						
" Korean Worker	7,953	—	9,621	—	11,180	—	6,725	—	8,627	—																						
Baptized Members per Church	26	—	26	—	16	—	19	—	23	—																						
" Missionary	117	—	203	—	89	—	129	—	146	—																						
" Evangelistic Missionary	201	—	576	—	107	—	194	—	280	—																						
" Korean Worker	41	—	75	—	25	—	32	—	46	—																						
Baptized Member and Probationers per Church	32	—	28	—	22	—	23	—	28	—																						
" Missionary	146	—	228	—	121	—	171	—	176	—																						
" Evangelistic Missionary	251	—	639	—	145	—	256	—	314	—																						
" Korean Worker	52	—	84	—	34	—	43	—	58	—																						
Adherents per Church	39	—	38	—	40	—	40	—	39	—																						
" Missionary	179	—	410	—	218	—	264	—	248	—																						
" Evangelistic Missionary	307	—	869	—	281	—	396	—	442	—																						
" Korean Worker	63	—	114	—	67	—	65	—	79	—																						
Churches per Missionary	42	—	6	—	62	—	6	—	6	—																						
" Evangelistic Missionary	8	—	25	—	1	—	9	—	11	—																						
" Korean Worker	2	—	3	—	2	—	2	—	2	—																						
Contribution per Baptized Member	2	—	2	—	2	—	1	—	2	—																						
" Baptized Member and Probationer	2	—	1	—	1	—	1	—	1	—																						
" Adherent	1	—	1	—	1	—	1	—	1	—																						

* Net Loss.







PERSONAL REPORTS

OF

REV. W. L. SWALLEN

AND

MRS. SWALLEN



1914--1915

PYENG YANG, CHOSEN,

JAPAN.

MR. SWALLEN'S REPORT

During the past year the health of myself and family has been good and my efforts in the work unbroken, for which we praise God and take courage for the future, knowing that "all things work together for good to them that love God."

COUNTRY WORK

From September to December my time has been given to the Western Circuit. I have covered the entire field, visiting every pastors' charge and each church in all of the helpers' circuits.

The work in general is in good condition. A steady increase in the numbers attending the Sunday services, and a very decided advance in the general support of the Church and School work. Fewer cases of discipline and a greater number of restorations are among the noticable features of the work this year. The officers of the church are also assuming their responsibilities with greater conscientiousness, and doing their work better than heretofore. There is indeed very much for which to be thankful and but little that is discouraging.

The eighteen pastors and helpers' circuits have been increased this year to twenty-three, while the nine pastors' salaries have been raised from yen 180.00 of last year to yen 240.00 for the year 1915. Two more pastors being added this year the

circuit now supports eleven helpers, twelve pastors, and one missionary pastor to China.

The Missionary Committee has changed its plan for working in the home field ; instead of sending an evangelist in the unevangelized field as heretofore, it has granted half the salary for each of two helpers who give half their time to preaching to the heathen and half time to the church which provides the other half of the salary. This plan provides a better oversight for the churches concerned, and a more thorough working of the unevangelized territory adjoining.

A general class for the whole Circuit was held at Horin Mal beginning Nov. 26 and continuing one week. There were over two hundred in attendance. This was a smaller number than usual, due chiefly to the time of holding the class.

There were fifteen special classes for Bible study held last August, taught by pastors and helpers. This is the time of the rainy season when the farmers have leisure. Tho it is very hot and rainy yet these fifteen classes totaled an enrollment of 1726.

The schools are improving in number of pupils, in instruction and in support. The matter of the admittance of children of unbelieving parents remains unsettled. We are supposed to go on the principle of not admitting them, nevertheless I find some in nearly all the schools

DISTRIBUTION OF PASTORS AND HELPERS' WORK.

In the Circuit the pastors and helpers in charge of churches are distributed as follows:—Pastor in charge of single churches,—3; in charge of two churches,—4; in charge of three churches,—4; in charge of six churches,—1. Helpers in charge of single churches,—5; in charge of the three churches,—2; in charge of four churches,—1; in charge of five churches,—1; in charge of one church half time each,—2.

The Church is feeling the financial burdens as it never has before. It yet remains to be seen whether the year's pledges will all be met on time. Great efforts are being made to maintain the present force of workers. Their continuence, however, will depend largely upon this year's crops. We still hope to pass this financial crisis without great injury to the Church.

CLASS WORK

The last half of December and all of January and February was given to Bible instruction in Training Classes and in the Bible Institute. I assisted in the Men's Training Class at Taiku, in the Men's Winter Training Class here at Pyeng Yang, in the Bible Institute throughout January, in the Pyeng Yang City Class and in a country class in February. From March until June 15th I taught

in the Theological Seminary, and after that from June 17 to 25 in the Pyeng Yang Summer Officers' Class. In these classes I taught the following subjects;—Isaiah, Joel, Daniel, 1st Corinthians, James, 2nd Peter, 1st John, Revelation, Church History, Christian Ethics, Eschatology, and Pneumatology.

The total number of Bible students with whom I came in touch during these classes is more than two thousand. Our Seminary, so we learn from America, is the largest in the world enrolling 230 students.

LITERARY WORK

My efforts along this line are at odd moments interspersed throughout the year, as I could find time to give to this very important work. I usually take the time we commonly call vacation for preparing something that will be helpful to the Koreans. Thus during my stay at Sorai Beach last summer I completed my translation of Gregory's Christian Ethics, which has been published and is being used in the college and Seminary work.

While in the city, I took my turn in preaching, and gave two addresses, one to the graduating class of the Bible Institute, and one to the graduating class of the Theological Seminary. I also had charge of a Sunday School composed of the College and Academy boys from my territory with whom I met every Sunday.

MRS. SWALLEN'S REPORT.

I would like to call this a victorious year, because it has been one of victory in so many ways. God has helped us right through,—all the way, Praise His Name.

SUMMER LOCAL CLASSES

Last summer after three restful and pleasant weeks at the beautiful Sorai Beach, I came home to prepare the lesson outlines for the two classes we were to hold at Sinhung Dong, and at Noak Kole the last of August. I went out several times to meet with the women and assist the teachers in their work. Two hundred and thirty attended these two classes.

HELPERS' AND S. S. TEACHERS' CLASS

This being a Station class was held at Pyeng Yang. I had the privelege of teaching 1st Corinthians. It seemed to me to be about the best class I had ever taught. The women were very eager and so responsive. It was such a joy to teach them; I was truly sorry when the time came to close the class. I held two conferences with the women from our own Circuit, in which I tried to show them how to improve their S. S. work and develope greater interest in Bible study.

WORKERS' CLASS

In this class I taught the first six chapters in Daniel. I also gave a Conference lecture on Christian Growth. This is a kind of Normal Class in which only those are enrolled who promise to be ready to teach in the local country classes. There were thirty-five women from our territory and the South Gate who took the class, and taught acceptably in the country classes. I held several conferences with these workers and arranged the schedule and teachers for all the country local classes.

CIRCUIT CLASSES

There were three general Circuit Classes held in our territory of which I attended two. There was an attendance of 545 women, an increase of 96 over last year. It is certainly encouraging to see the improvement the women make from year to year. At this time we made all final arrangements for the 49 local classes to be held soon after. Each teacher was provided with lesson-sheets to aid them in teaching the lessons, and also with a quantity of books to be sold at that time. We took up the pledges for the days of preaching during the coming year and also received the reports from those who had pledged to do so the previous year. Some of them had failed, others had only partly fulfilled their pledges, while still others had done more than they had promised.

LOCAL CLASSES

We held a Bible Class for the women in every church, no matter how weak or small. We tried to give the weak churches the best teachers we could find. It did much to encourage them. An announcement by the helper or pastor and a personal letter from me to each church with the schedule of study also helped to create interest. Pledges for volunteer preaching by the women were also taken up at each of these local classes. My record shows that 606 women pledged 3067 days, or an amount of time equal to eight years six months and seven days for one person. There were 37 women from the Circuit who taught in these classes, and eight from Pyeng Yang. The highest number of classes taught by one woman was 9, the next highest number was 7, taught by a woman 70 years old, whose teaching is very acceptable.

The Home Study has proven a great blessing to all who have followed the course. That work will hereafter come under the name of Bible Correspondence Course for Women, and will be in connection with the same Course for men.

THE SOUTH GATE CHURCH CLASS

In February we had a splendid woman's Class at the South Gate church. We enrolled 104, of whom 61 attended every session. We used the

same schedule and practical talks that were used in the country classes. More women went preaching in the afternoons than ever before. Three S. S. classes of new believers was the result. I found much delight myself in the house to house visitation and wish that I might be able to continue this personal work all the time.

SPRING CLASS

This is a general class for all women. I taught the Life of Christ at that time,—the first four periods to the fourth division, and the last four periods to the fifth division. I love to teach this subject because the facts of the Life of Christ are always so profitable to every one. During the time that the women were in Pyeng Yang I had a number of informal gatherings with those of our own territory. We get very close together and to our Lord at these meetings. I always try to make them feel that the work is theirs, and that the responsibility is theirs. When this is done I feel that something has been accomplished, and that they are being prepared to do something for Him.

WOMAN'S BIBLE INSTITUTE

It was my privilege to teach Galatians and Romans in the Bible Institute for two months and a half. I made a short outline of each book and used the question method in teaching. I insisted upon their reading the text over and over. Sev-

eral of the women found that they could read Romans in about two hours. They all passed their written examinations except one woman who is 66 years old and cannot write well. As she had passed in her daily recitations, I gave her an oral test which she passed all right. She certainly has the blessed truths of Romans in her heart. The last hour of the class was spent in testimony and confession, which proved a great blessing to every one of us. The examinations were all over, their weary brains and anxious hearts were at rest. There was no special reason for their meeting again, except to pray and give thanks, yet that was enough, they could not be hindered, for they all came through a pouring rain,—and received the “showers of blessing.”—

STATISTICS

A few general statistics of the whole work of the Circuit.

Organized churches	...	...	...	23
Unorganized churches	...	...	...	29
Prayer-meeting places	...	...	...	221
Communicant Roll	...	...	...	4035
Baptized this year (by self and Korean pastors)	...	...	...	431
Catechuminate Roll	...	...	...	1808
Catechumins received this year	...	...	...	84
Women's Bible Classes	...	...	...	56
Men's Bible Classes	...	...	...	78
Aattendance at all women's Classes				3714
Attendance at all men's Bible Classes				5886

Total number attending both men and women's Bible Clsses for one week or more 9600.

This means of course that a goodly number of both men and women studied in several classes during the year.

Y. M. C. A. PRESS : SEOUL

Article in "The Seoul Press", April 2nd, 1915.

SEPARATION OF EDUCATION AND RELIGION.

By Mr. M. Komatzu, Director of Foreign Affairs Bureau.

I.

An article on education in Chosen by Dr. W. M. Baird, President of the Union College at Pyongyang, appears in the educational number of the KOREA MISSION FIELD published in October last. The position Dr. Baird occupies induces me to suppose that his article represents the view on education of a section of missionaries, and for this reason I read it with particular attention and respect. In brief, Dr. Baird's opinion is that, by adopting a complete educational system based on Christianity and establishing elementary, intermediate, and higher schools, the propagation of that religion would be facilitated. From the standpoint of the writer, the plan is no doubt very pertinent and is worthy of the highest commendation. I do not, therefore, intend to discuss its merits or demerits, but desire as an outsider to set forth in an impartial and sincere way the demarcation and relation of education and religion, so as to provide Dr. Baird and other persons interested in a question of this sort with material for serious thought.

In discussing the subject we must first bear in mind that Korea of the present day should not be viewed in the same way as one would the Korea of by-gone days. In former times, there existed practically nothing worthy of being called an educational system. As in primitive days in other countries, so was it in old Korea, the education of children having solely been under the care of their parents, and the State having paid no attention whatever to it. In recent years, however, induced by the progress of the outside world, the former Korean Government began to appreciate the importance of national education and endeavoured to establish schools and increase the number of those under its control. Especially since annexation has education in this country assumed quite a new feature, as Korea then became an integral part of the Empire of Japan and its people, subjects of His Majesty the Emperor, like the people in the mother country, and an educational system appropriate to the new order of things was adopted and enforced. That the fundamental aim of this educational system is to give, on the basis of the Rescript on Education granted many years ago by our late Emperor, such complete education as will make the Korean people loyal and good citizens of the Empire, is quite evident from addresses of instruction frequently given by the Governor-General of Chosen. Especially is the educational policy of the Government made clear in a proclamation

issued by His Excellency on the occasion of the promulgation of the Chosen Educational Ordinance. In that proclamation it is declared:

"Freedom of religion is assured to each and all. But as the educational administration of the Empire maintains, and has maintained from early times, the principle that the education of the people shall stand independent of religion. No Government and Public schools and those schools having the curriculum fixed by the Law and Ordinance of the Empire can be allowed to enforce religious education or conduct any religious ceremonies. The functionaries concerned ought always to bear in mind the statement in the Proclamation and beware of being led into a wrong course."

The reason why the Imperial Government adopted this principle of complete separation of education and religion is nothing but the desire to let the people in general freely receive education and as freely believe in the religion of their own choice, allowing neither of the two to interfere with and control the other. Should national education not be conducted apart from religion, educational organs would incidentally become a yoke restricting the freedom of religious belief. Now, when we consider what is being done in this respect by civilized countries, we find that some completely separate politics and religion, (the United States of America and France being notable examples) while some have a State religion and make use of it in education; this system being in vogue in Great Britain and Germany. In the two last mentioned countries, the State religion believed in by the majority of the people is taught in the schools. The people, however, do not experience any particular inconvenience on this account and it is probably quite rare for any collision to occur between education and religion. The Empire of Japan, however, fortunately or unfortunately, has no State religion, and it is the same with Chosen, there being various religions taught in both countries, each holding its own. Now let us suppose that Japan, following the example of Great Britain and Germany, adopted any one sect of Buddhism as the State religion and caused it to be taught in her schools. In such case, not only students belonging to other sects of Buddhism but also those following different Christian denominations would find themselves in an extremely unhappy plight. For similar reasons should any one religion or religious sect in Chosen include religious teaching in the curricula of both elementary and higher schools under its management, the schools being organized in a systematic way, it is not difficult to imagine the hardships that would be experienced by students following other religious sects. In such a case, other religious sects by way of relief would also adopt educational systems of their own. The result would be that national education would be sacrificed on the altar of religious rivalry, and not only would the educational policy of the Government be totally set at naught, but schools belonging to different sects would constantly be at variance, ultimately giving birth to religious quarrels. Those acquainted with the bloody history of religious wars in the past cannot but view such a contingency with

great misgiving. Unless a Government takes fitting measures for the prevention of such an unfortunate state of things, it cannot escape being looked upon as an enemy of education and religion. It is easy then for any one to see why the principle of the separation of education and religion is absolutely necessary in Chosen.

This principle, however, is no new invention of ours. The United States of America has carried it out from the time that country was first founded. In France the Government took a resolute step in enforcing it some ten years ago, but as a matter of fact for thirty years it had been putting forth great efforts to carry it out. Now let us first see what is being done in America with regard to the question of education and religion, and deal later on with the same subject in France. Inasmuch as most of the foreigners engaged in Christian propagation and religious education in Chosen are Americans, it seems to me that, in trying to solve the question what to do with regard to the relations between education and religion in this peninsula, it is best to deal with it from the American standpoint. It is my belief that by so doing those missionaries will be enabled to see easily how matters stand and in consequence will show sincere sympathy with the Government regarding the educational policy it has adopted in Chosen.

The founders of the American Republic were mainly Puritans from England and Protestants from Holland. Both of them emigrated to North America in order to escape from the fetters binding them to the State religion in their own land and to seek freedom of religious belief. Subsequently people belonging to different denominations began to ~~move~~ settle in that country in ever-increasing numbers. No particular religion or denomination is taken as the State religion and complete freedom of religion is maintained. Even Judaism, diametrically opposed to Christianity in principle, and Mormonism, recognizing polygamy, are left uninterfered with and no restrictions whatever are placed on the followers of these religions. In this respect the case of Japan is absolutely on a par with that of the United States. In our country no State religion has ever been adapted. Not to mention the various sects of Buddhism, all Confucian schools strictly speaking Confucianism cannot be called a religion though practically it is one inasmuch as it is the object of faith, as well as both Roman Catholicism and Protestantism and religions of recent origin such as Renmon Kyo and Tenri Kyo, are all allowed free propagation and the people have complete freedom of belief in any one of them. In neither public nor private life do the people experience any hindrance or inconvenience on account of their religious faith. It is merely a coincident, but in regard to the respect shown to religious freedom the United States of America and Japan stand precisely on the same level.

The educational system in the States, according to statements given by Dr. Butler, President of Columbia University, in his work

on the Education in the United States, seems to have been in early days, as in Japan, an incomplete one, the education of children having been left solely to their parents. With regard to the progress made in educational matters from those days until schools began to be established, the same authority writes as follows:

"But while they began to be interested in education it was because they saw that schools would help the individual and so promote virtue and extend religion. It did not occur to them at the first that the safety of the new form of government was associated with the diffusion of learning among all the people. This was not strange, for the suffrage was not universal at the beginning of independent government in America. Therefore, Education was understood to be the function of parents to provide it for their children. When schools were first established they were partnership affairs between people who had children in their care, and for their convenience. It was soon seen that many who had children to educate would neglect them in order to avoid the expense of contributing to the support of the school. Aside from this the schools were very different affairs. If they were to be of any account they must have recognition and encouragement from government. It was easily conceived to be a function of government to encourage schools.

"Finally government had to see that every child was to receive at least proper elementary education as of right, that this was as much for the safety of the state as for the good of the child, and further that schools were provided for all, and that all the property of all the people should contribute alike to their support. Greater steps was taken to provide secondary and collegiate, professional and technical training."

In the States constituting the Great American republic, a compulsory educational system is now generally being enforced. The school system is not so complicated as it is in Great Britain or Germany. The elementary school, intermediate school, college and university constitute the general educational system, and all are established by the Government. There are of course private colleges and universities, but common education is entirely managed by the Government. The curricula of schools ranging between those giving elementary education and those giving higher education are arranged by the Government and include no religious teaching. It is true, however, that certain religionists and religious bodies have established private colleges and universities, but the aim they had in founding these institutions was not the propagation of their religion but the promotion and spread of education itself. As it is, with the exception of theological schools, aiming at the study of religion, no school in the United States gives religious teaching. Even those private schools were converted into purely educational organs by detaching themselves from religious control after obtaining qualification as judicial persons in accordance with the requirements of the law. It goes without saying that no State

University allows a religionist to be its president or one of its teachers. The three great private universities of the United States, namely, Harvard, Yale and Princeton, had relations with religionists but rarely. Harvard had, either as president or teacher, such statesmen or scholars as Webster, Sumner and Eliot. Time was when the presidency of Yale and Princeton was occupied by religionists, but the present President of Yale, Dr. Hudley, is a scholar of political science and is not connected with religion, while at Princeton Mr. Wilson, the present President of the United States, was promoted President from the post of Dean of the Department of Political Science. From these facts it will be seen that even in private educational organs the tendency to separate education entirely from religion is growing.

"The Seoul Press", April 3rd, 1915.

II.

It is a most noteworthy fact that in France the principle of the separation of religion and education was recently carried out in spite of the usage followed for several centuries past for the two forces to be as one. It seems to show the tendency of the world in this regard, and it is worth while seeing what the French Government did in this connection. It was on July 7, 1904, that the Government promulgated a law prohibiting religious corporations from undertaking educational work. It is provided in Article I of the law as follows:

"L'enseignement de tout ordre et de toute nature est interdit en France aux Congrégations.

"Les Congrégations autorisées à titre de Congrégations exclusivement enseignantes seront supprimées dans un délai maximum de dix ans."

It is scarcely necessary to say that the reason why the French Government adopted such a drastic measure is that it recognized the impossibility of religious education being in harmony with national education. It must not, however, be thought that France changed its educational policy all at once in the year above mentioned. As a matter of fact, as early as 1882, the Government of France instituted a compulsory educational system and not only did it determine the subjects to be taught and their standard with regard to elementary education, thereby ousting religious education, but it also forbade religious teaching to be given or religious ceremonies held in public schools, besides disqualifying all teachers of public schools from undertaking religious teaching by taking the place of priests. These provisions, however, were only applied to public

schools and were insufficient for controlling educational work under the management of churches, so that the principle of the separation of education and religion was not completely carried out. It was in view of this that the French Government, as above mentioned, subsequently prohibited churches from managing educational work, no matter what its classification or description. In consequence churches were disqualified from managing private schools and religionists from engaging solely in religious work, and educational work being undertaken either by the Government-General or educationists, the separation of education and religion was thus definitely arranged. Further in order clearly to show the policy of the Government with regard to religion it promulgated on December 9, 1905, a law concerning the separation of State and religion, declaring in Art. I. of the law that the Republic assures the liberty of conscience and in Article II. that the Republic does not recognize any religion and will not give any salary or subsidy to any cult whatever. It will clearly be seen from the above quotation that the aim of the French Government in thus separating State and religion was not the rejection of religion but the ensuring of respect for the freedom of religious belief. Now, as everybody is aware, France had for long made Roman Catholicism her State religion and the majority of her people are followers of that religion. The fact that, despite all this, France was obliged to take the step mentioned clearly shows the irresistible trend of the times. It is worthy of notice that, in order to carry out completely the separation of State and Church, the Government of France caused all estimates relating to religion hitherto included in the budgets of villages, towns, cities, provinces, and the State to be struck out. Moreover, it caused not only all lands and buildings belonging to the State and used by churches and theological schools as well as by priests as residences but also movable properties transferred to churches to be confiscated and then restored them to the possession of villages, towns, cities, provinces, and the State. It may be imagined with what firm resolution France carried out this great reform.

Now in Chosen, fortunately, not many educational enterprises are being undertaken either by different sects of Buddhism or by different denominations of Christianity. Accordingly, if the Government gradually carries out the principle of the separation of State and religion, neither the Government nor those concerned in religion will experience any such great inconvenience as was occasioned in France, though temporarily, when she carried out the great reform above referred to. Only it seems to me that in view of the examples furnished by France, there is necessity for both the authorities and those managing religious schools to turn their thoughtful attention to the question from now onward and adopt measures appropriate to the needs of the times.

In countries other than those making a certain religion the

State religion and in which absolute freedom of religious belief is assured, it is recognized without exception that religion is universal embracing all humanity, and does not take cognizance of any distinction between natives and foreigners. This is why in such countries people are left in perfect liberty to follow whatever religion they may choose. With regard to education, however, it must be nationalistic. In other words it must be such as will meet the national characteristics and popular conditions of a country. Dr. Butler, whom I have above quoted, says that on the thirteen States becoming independent of England, though the people did not introduce any change with regard to religion, with regard to education they modified the system, an aristocratic one, into a democratic one. This will show the close relation education bears to national characteristics. Now if the English aristocratic system of education is not suited to the United States, the German military educational system would fit the Republic still worse. It might be even injurious to it. Just as the English or German educational system is unsuitable to the needs of the United States, so it is perfectly reasonable to conclude that any foreign educational system incompatible with the educational system of the Japanese Empire is unfit for Chosen. Whatever the curriculum of a school may be, it is natural that the students of that school should be influenced unconsciously by the ideas and personal character of its principal and teachers. It is for this reason that France rules that all teachers undertaking elementary education shall be of her native people. Education must be decidedly nationalistic and must not be mixed up with religion which is universal.

Hence it becomes quite clear that the Government has its own duties to perform, the church too has its own work to accomplish and, holding each its own field of activity, neither of them must enter the domain of the other. In other words, while the propagation of religion must belong solely to the control of the church, educational work must entirely come under that of the Government. The church should be at liberty freely to engage in the propagation of religion so long as it does not disturb public peace or injure public morality while the Government should not allow anybody to interfere with the educational work it undertakes for the maintenance of the independence of the State and the promotion of its welfare. Precisely as the Government should not interfere with religion, so the church should not interfere with political administration in general and education, which is part of the administrative work, in particular. This is not my mere private opinion but is an expression of the public opinion prevailing in civilized countries, including at the least the United States of America and France, and is an unassailable and unshakable truth. The enforcement of the principle of the separation of religion and education now projected in Chosen and gradually to be realized is, therefore, nothing but an attempt to realize this truth with the purpose of securing the safety of the State as well as the promotion of the welfare of the people and does

not admit of any objection or criticism by anybody, native or foreign. It may even be said that in order to secure the greatest blessing imaginable, i.e., to enable at large freely to receive complete education without meeting with any restriction or hitch and at the same time enable them to believe any religion of their own choice with absolute freedom, there is no other course open for the Government than to carry out this principle of the separation of education and religion. I do not doubt that this is after all coincident with the spirit of the Constitution of the Empire assuring freedom of religious belief.

C C P Y .

Government General of Chosen

Keijo, April 8th, 1915.

Dear Dr. Brown:

I beg to forward to you under separate cover English translation of ordinances and instruction recently issued by the Government-General relating to the education of Koreans, extract of the "Seoul Press" containing my article on Separation of Education and Religion, etc.

I hope that those papers may serve for you to gather the fundamental principle of education in Chosen and also to adjust missionary work here accordingly so far as its educational branch is concerned.

Yours most truly,

(Signed) M. Komatsu.

REVISIONS IN REGULATIONS FOR PRIVATE SCHOOLS.

Ordinance No. 24 of the Government-General of Chosen,

Promulgated on March 24, 1915.

Art. III. When a Private School intends to introduce changes in items No. 1, 2 or 3 of the foregoing Article or to change the trustee, permission shall be obtained from the Governor General of Chosen. When change of director or teachers is intended, permission shall be obtained from the Provincial Governor, and when alterations are made in items No. 4 or 6, they shall be reported to the Governor General of Chosen. With regard to change of the trustee, director or teachers, records of the personal careers of the new trustee, director or teachers shall be attached to the report.

Art. III, 2. The trustee of a private school giving special education shall be a financial juridical person in possession of estates sufficient for its establishment and maintenance.

Art. VI, 2. The subjects of study and their standard in a private school, other than a common school (Futsu Gakko), a higher common school (Joshi Koto Futsu Gakko), an industrial school (Jitsugyo Gakko) or a special school (Senmon Gakko), but giving common, industrial or special education, shall be fixed after the model of the regulations for common schools, higher common schools, girls' higher common schools, industrial schools or special schools.

In the case of a school coming under the provision of the foregoing clause, it is not allowed to add any subject of study other than those set forth in the regulations for common schools, higher common schools, girls' higher common schools, industrial schools or special schools.

Art. X, 2. Teachers of a private school giving a common, industrial or special education shall be those well versed in the national language and having scholarly attainments sufficient to teach the subjects of study in such school. With regard to teachers of a private school giving elementary common education, they shall be limited to those who have passed the examination specially provided for that purpose, those who are in possession of licenses as common school teachers or those who have graduated from schools appointed by the Governor General of Chosen.

The foregoing provision shall not be applied to teachers teaching exclusively a foreign language, the Korean language, Chinese literature or to teachers of any special art.

Art. XVI. The director of a private school shall annually report to the Governor General of Chosen during the month of June names of the members of the school faculty, subjects of study taught by them, number of pupils registered and that of those attending the school according to classes, conditions of graduates, distribution of text books to classes, and accounts as these stand on the last day of the preceding month.

Supplementary Rules.

These regulations shall come into force on and after April 1 of the 4th year of Taisho (1915).

With regard to teachers of a private school giving elementary common education or teachers giving instruction in any subject other than morals, the national language, history, geography, and physical exercises in private schools giving higher common education, industrial education or special education, they shall not be required to conform to the provisions mentioned in Art. X, 2,

of the foregoing regulations, until March 31 of the 9th year of Taisho (1920).

Private schools, the establishment of which was permitted before, and which exist at the time of, the enforcement of these regulations, shall not be required to conform to the provisions mentioned in Art. III.,2, Art. VI.,2. and Art. X.,2, of the foregoing regulations until March 31 of the 14th year of Taisho(1925).

4

REGULATIONS FOR EXAMINATION OF TEACHERS
OF PRIVATE SCHOOLS.

Ordinance No. 25 of the Government General of Chosen,
Promulgated on March 24, 1915.

Regulations for Examination of Teachers of Private Schools
are fixed as follows:

Art. I. The examination of teachers of private schools giving elementary common education shall be held by each Province once or more every year.

Art. 2. The examination shall be held on a day and at a place previously announced.

Art. 3. A committee of examiners shall be appointed by the Province.

Art. IV. A person coming under the category provided for in Art. XI of the Regulations for Private Schools is not allowed to attend the examination.

Art. V. Any one desiring to attend the examination shall pay a fee of 50 sen.

The aforesaid shall be paid in revenue-stamps, by affixing them to the application paper.

Art. VI. The examination shall be based on the following subjects and standard, but of these, nature study and the subjects that follow may be omitted for the time being:---

Moral: essential points of morals.

Pedagogy: method of education and outlines of the educational regulations of Chosen.

National Language: reading, interpretation, conversation and composition.

Korean language and Chinese literature: reading, interpretation and composition.

Arithmetic: positive numbers, decimal fractions, compound numbers, fractions, proportion, percentage, mensuration, and calculation on abacus.

Nature study: outlines of botany, zoology, natural science, chemistry(including mineralogy), physiology and hygiene.

Drawing: free hand drawing.

Singing: simple intervals.

Physical exercises: ordinary gymnastics and drill.

Sewing and handicraft: method of sewing, cutting-out, mending of ordinary clothes, and simple handicraft.

Manual work: manual work in simple lines.

Agriculture: elementary agriculture.

Commerce: elementary commerce.

Art. VII. The names of persons who have passed the examination shall be published in the Chosen Government-General Official Gazette.

Art. VIII. Detailed regulations concerning the enforcement of these regulations shall be fixed by the Provincial Governors after obtaining the approval of the Governor-General of Chosen.

Supplementary Rules.

These regulations shall be put in force on and after April 1 of the 4th year of Taisho (1915).

Of the foregoing subjects of examination, the Korean language and Chinese literature may be omitted for the time being, in case the applicants for the examination are Japanese.

Notification No. 71 of the Government-General of Chosen,
issued on March 24, 1915.

In accordance with the provision of Art.X, 2 of the Regulations for Private Schools, the following schools are appointed:
Special Schools (including those established in accordance with the Regulations for Special Schools).

Normal Schools.

Middle Schools.

Girls' Higher Schools

Keijo Special School.

Higher Common Schools.

Girls' Higher Common Schools.

Temporary Institute for Training Teachers of Common Schools
attached to Keijo Higher Common Schools.

Industrial Schools, the course of which is two years or more.

(including industrial schools established in accordance with the Regulations for Industrial Schools.)

Regular Course of the Industrial Training Institute.

Medical Training Institute.

Various Kinds of Schools, with standard similar to a special school, middle school or girls' higher school.

Defunct Korean Law College.

Defunct Songgyun Kwan. (graduates other than those who graduated in the 44th year of Meiji (1910) are not recognized).

Defunct Government Hansong Normal School.

Defunct Government Hansong High School.

Defunct Government Pyongyang High School.

Defunct Government Hansong Girls' Higher School.

Japanese Department of the Defunct Government Hansong
Foreign Language School.

Defunct Government Hansong Japanese Language School

Defunct Government Pyongyang Japanese Language School.

Defunct Government Inchon Japanese Language School.

REGULATIONS FOR SPECIAL SCHOOLS.

Ordinance No. 26 of the Government-General of Chosen,
promulgated on March 24, 1915.

Art. I. All Special Schools giving education to Koreans shall conform to the present Regulations, except those coming under special regulations especially provided for them.

Art. II. Those desiring to obtain permission to establish a Special School shall apply to the Governor-General of Chosen by submitting the following particulars:

1. Object of the school.
2. Name and site of the school.
3. School regulations.
4. Date of opening.
5. Ground plan of the school ground and buildings, accessory buildings, practice ground (giving the area in TSUBO and description of the neighborhood), and name of the owner.
6. Annual estimate of revenue and expenditure.
7. Ways and means of maintenance.
8. Names and careers of the director and teachers of the school, and subjects of study allotted to each of them.

In case of a medical school, it is required to submit, in addition to the above, a description concerning the site of a hospital attached thereto for the purpose of clinical practice, and its ground plan, number of patients to be accommodated for clinical practice, as well as the estimated number of dead bodies to be used for dissection.

Art. III. When a Special School intends to introduce changes in item No. 1, 2, 3, or 7 of Clause 1 of the foregoing Article or change its director or teachers, permission shall be obtained from the Governor-General of Chosŏ, and when alterations are made in item No. 4 or 5, or in matters mentioned in Clause 2, they shall be reported to him.

Art. IV. The following matters shall be provided for in the school regulations:-

1. Matters concerning the period of study, subjects of study and their standard, and the number of hours allotted per week to their teaching.
2. Specified number of students and classes.
3. Matters concerning school terms and vacations.
4. Matters concerning the admission, expulsion and punishment of students.
5. Matters concerning the completion of the school course and graduation.
6. Matters concerning tuition fees.
7. Such matters besides those above mentioned as considered necessary by the school concerned.

Art. V. The subjects of study in a Special School shall be morals, the national language, matters concerning special subjects and physical exercises. Their standard and the number of hours allotted per week to their teaching shall be in accordance with the table given elsewhere. (This table is omitted).

Art. VI. When permission for the closure of a Special School is desired, application shall be made to the Governor-General of Chosŏ by submitting the reason for taking that step, the disposal of its students and date of its closure.

Art. VII. No school is allowed to call itself a Special School other than one established in accordance with the provisions of these regulations.

Art. VIII. One teacher or more shall specially be appointed to be responsible for each class.

Art. IX. Admission of students shall be made within thirty days from the beginning of the school year, except in special circumstances where this rule cannot be followed.

Art. X. Students eligible for admission shall be those having healthy bodies and of good character.

Art. XI. Students eligible for admission to the second year class or higher classes shall be those having scholarly attainments equal or superior to those possessed by students who have completed the course of preceding school year.

The scholarly attainments of applicants for admission referred to above shall be tested by examining them in each subject of study according to the standard at the completion of the preceding school year.

Art. XII. The director shall order the expulsion of a student coming under any of the following categories:-

1. One addicted to bad behaviour and considered incorrigible.
2. One violating school regulations or an order of the school and considered incorrigible.
3. One showing very poor results and considered hopeless.
4. One not attending school for more than one month consecutively without proper cause or one irregular in attendance.

Art. XIII. The director may inflict punishment on students when he thinks it necessary for their education.

Art. XIV. A school year shall commence on April 1 and end on March 31 following.

Art. XV. The completion of a school year or graduation from the school by a student shall be recognized after consideration and inspection of the results shown by him on ordinary school days as well as at examinations.

Art. XVI. The director shall confer graduation diplomas on students who are recognized as having completed the school course.

Art. XVII. A Special School shall provide itself with the following tables and books:-

1. School regulations, a diary, a table showing daily lessons, a summary of the conditions of the school, a table showing distribution of text-books, and a ground plan of the school ground, buildings, accessory buildings and practice ground.
2. A register of the school faculty, records of their personal careers, an attendance book and a table showing subjects of study allotted to teachers and hours allotted to them for instruction.
3. A register giving the names and other particulars of students, and an attendance book for them.
4. Tables showing results shown by students on ordinary school days and at examinations, and the questions and answers given at annual examinations.
5. A ledger showing the estate of the school, registers and books concerning its accounts and catalogues of implements, machinery, specimens and models belonging to it.
6. Tables and books other than those mentioned above, considered necessary for instruction, school management and education.

Art. XVIII. In case a school is closed or is ordered to be closed the register of the students should be submitted to the Governor-General of Chosen.

Supplementary Rule.

The present regulations shall come into force on and after April 1 of the 4th year of Taisho (1915)

INSTRUCTION BY THE GOVERNOR-GENERAL
TO LOCAL AUTHORITIES

Instruction No. 16 of the Government-General of Chosen
issued on March 24, 1915.

The ways and means by which civilization can be advanced and the foundation of a State consolidated are not limited in number, but the most important thereof is without doubt the education of the rising generation. In view of the fact that the welfare of a State depends on the quality of the individuals constituting it, and the quality of a people is influenced by the kind of education given them, it would be needless to dwell at length on the importance of national education. This is the reason why, since the inauguration of the new regime, I have put forth special efforts for the improvement and completion of the national education to be given in this part of the Empire. Since the fundamental principle of the education of the Korean people was shown in the Chosen Educational Ordinance promulgated some time ago, and various institutions are now generally on a fair way to adjustment and settlement, I feel all the more keenly the necessity of improving some of the educational organs. Accordingly I have caused new regulations for special schools to be framed and the existing regulations for private schools modified.

In the educational system as formulated at present in Chosen, it is fundamentally arranged that common education shall be given at Common School (Futsu Gakko), Higher Common Schools (Koto Futsu Gakko) and Girls' Higher Common Schools (Joshi Koto Futsu Gakko); industrial education at Industrial Schools (Futsugyo Gakko), and special education at Special Schools (Semmon Gakko).

With regard to the last named educational organs, the general principle to be pursued by them was already set forth in the Chosen Educational Ordinance; but as to detailed regulations for them, it was considered advisable that these should be instituted after common education had been sufficiently developed. Now fair progress having been made in the spread of common education, it is recognized that the necessity has arisen of framing regulations applicable to schools giving special education concerning law, economy, medicine, technical industry, agriculture, forestry, and so forth. Consequently the Regulations for Special Schools have been promulgated in the hope that Korean young men would receive instruction in higher branches of science and art, and thus become possessed of knowledge, abilities, virtues and character useful to the State. With this object in view, and in consideration of the advancement attained by the people in general, as well as of the demand of the times, the Governor-General has conceived a plan for establishing special schools and will shortly take steps to put the plan into effect. Inasmuch as such schools must have a sufficient foundation to stand upon and must be adequately equipped, besides possessing a good force of competent teachers in order that the purpose with which they are established may be attained, it has been provided in the Regulations that, in case it is desired to establish such schools under private management, only juridical persons possessing sufficient funds to maintain them shall be permitted to do so.

When the Chosen Educational Ordinance was to be enforced, many private schools of various characters existing at the time were found to fall short of the standard desired by the Government in the curricula and subjects of study. Nevertheless, as Govern-

ment and public schools and other regular educational institutions were still insufficient, the adoption of any measure likely to cause radical changes in these private schools was avoided. Accordingly no regulations relating to the curricula and subjects of study were enforced, but it was planned to introduce improvement into them by a gradual process. Now that, however, the establishment of schools giving common education as well as those giving industrial and special education have gradually been completed, a revision has been effected in the Regulations for Private Schools, requiring all private schools giving common, industrial or special education to conform to the regulations provided for Common Schools, Higher Common Schools, Girls' Higher Common Schools, Industrial Schools, or Special Schools, and to arrange curricula and subjects of study accordingly. This reform is adopted in the hope that private educational organs may cooperate equally with the Government and public schools in giving a complete and effective national education. With regard, however, to the old-fashioned Korean elementary schools, where reading and calligraphy are principally taught, or schools where instruction is given only in some limited subjects, such as mathematics, languages and bookkeeping, or Bible Schools and Sunday Schools with religious objects, such are of course outside the purview of the revised regulations referred to.

In the educational administration of the Empire the principle is, as has been maintained from early times, to keep education independent of religion; and at the time when the Chosen Educational Ordinance was put into force, I declared that no Government of public schools nor any private schools whose curriculum is fixed by laws or ordinances should be allowed to give religious educa-

tion or conduct any religious ceremonies. Now for the purpose of effecting the unification of national education necessitated by the progress of time, provisions relating to curricula and subjects of study have been instituted for private schools where general education is to be given. In such schools no religious teaching is permitted to be included in their curricula nor religious ceremonies can be allowed to be performed.

Teachers are the central force of education the results of which principally depend upon their character and scholarly abilities. For this reason regulations concerning the qualifications of teachers in private schools have now been instituted, so that founders of such schools may choose competent teachers and attain the best results for their enterprises. The knowledge of the national language especially is not only indispensable to Koreans in their daily life, but is an essential factor in making Koreans loyal and good subjects of the Empire, which is the fundamental aim of national education. All teachers, therefore, except in special cases, are required to possess a fair knowledge of the national language.

In contrast to Government and public schools which have been established only in comparatively recent days, private schools were continuously being founded since the days of the former Korean Government, when that Government practically relegated education to the background. These schools were generally far from being complete in their equipment, but plentiful as far as their number was concerned. At the time of annexation they numbered altogether nearly 2,000, but as a result of strenuous endeavors since displayed by the Government-General for the improvement and spread of educational organs there has appeared on the

part of the private schools a tendency to close altogether or transform themselves into public schools. There were in the month of May, 1910, the year of annexation, 1913 private schools officially recognized. Returns prepared in the same month of 1914, however, showed that the figures had decreased to 1242. Thus in four years as many as 731 private schools ceased to exist. Of these mission schools managed by foreign missionaries^{aries}, which numbered 746 in May, 1910, including all those belonging to various denominations, decreased to 473 in May, 1914, showing in the interval of four years a decrease of 273. While thus private schools gradually decrease in number yet as a whole they are exerting no small influence on the young people. Should the educational methods adopted and pursued in these private schools go contrary to the general principle of the State, consequence thereof would be most grievous from the point of view of national welfare. It goes without saying that the reason why a Government determines its educational system in accordance with a fixed policy is because it is the aim and desire of that Government to bring up a nation capable of succeeding to the present generation and to secure for the State a strong and lasting foundation. It is for this reason that education must be shaped in accordance with the needs of a State and in such a way as to contribute to the maintenance of its national characteristics. Accordingly all schools giving national education, no matter whether they be Government, public or private establishments, must pursue and respect the fixed State policy. For should private schools be allowed, on account of their being managed by private persons, to give education along diverse and unconstrained lines as they please, a State would be unable to spread among its citizens

18.
a uniform and complete education.

Nevertheless, in consideration of various circumstances which make it difficult for private existing schools at present, regardless of their being under the management of Koreans or of having been founded by foreign missions, to immediately pursue the policy outlined, a period of grace extending for ten years from now shall be given these existing schools before applying to them the provisions concerning curricula and subjects of study. In view, moreover, of the fact that it is no easy work for Korean teachers to master the national language in a short time, a due period of grace is also granted in this respect. All private schools are advised to complete preparations as soon as possible within the period of grace so as to put themselves in line with the general regulations and show themselves in harmony with the aim of the Government to give complete national education.

Local officials are hereby instructed to thoroughly appreciate the above-mentioned motive of the Government-General and endeavor to make all those concerned acquainted with the regulations above referred to, so that these regulations may be smoothly enforced. As to the guidance and superintendence of private schools, the ways and means for carrying it out may be manifold. They should show those concerned the right way with kindness and earnestness to act in proper manner, and should not fail to cause the educational policy of the Government-General to be duly observed by all concerned.

Wm. Speer,

21,15

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Mr. Speer.

RECEIVED

June 1, 11.

Dr. Locnis said that the Japanese people were in favor of freedom, and that Ministers who opposed this would look on unfavorably.

Dr. Burton thought it better not to press for a final interpretation of the laws. He thought they would probably be changed in a few years if nothing was done to crystallize them.

Some discussion followed as to the advisability of sending an official communication to Minister Komatsu and requesting him to call on Locnis for their official support.

After a variety of opinions had been expressed it was

RESOLVED:

1. That the Chairman be requested to send a written personal reply to the communication of his Excellency, M. Komatsu;

2. That he send a copy of same, together with the several records of discussions introduced in connection therewith, to the Japanese Ministry of Education, requesting the Ministry, pending the receipt of notice with the Japanese authorities, to withhold the formulation of any official policy at this time.

MEMBERS:

The Rev. James L. Barton, D.D.
 The Rev. Arthur J. Brown, D.D.
 The Rev. James Endicott, D.D.
 The Rev. James H. Franklin, D.D.
 Bishop Walter R. Lambuth, D.D.
 The Rt. Rev. Arthur S. Lloyd, D.D.
 The Rev. Robert P. Mackay, D.D.
 The Rev. Archibald McLean, D.D.
 Mr. Alfred E. Marling
 Mr. John R. Mott, LL.D.
 The Rev. Frank Mason North, D.D.
 Mr. George Wharton Pepper
 The Rev. T. Bronson Ray, D.D.
 The Rev. Charles R. Watson, D.D.
 Mr. James Wood
 Mr. William Henry Grant, and
 The Rev. Fred P. Haggard, D.D.,
ex officio.

STANDING SUB-COMMITTEES

Efficiency.

Dr. Watson, Chairman.

Emergencies-

Dr. Brown, Chairman.

Headquarters and Budget-

Dr. Mott, Chairman.

Interdenominational and Undenominational Agencies-

Dr. Franklin, Chairman.

Relation to Governments-

Dr. North, Chairman.

Relation to Similar Organizations

in Other Countries.

Dr. Barton, Chairman.

SPECIAL SUB-COMMITTEES

Cable Code-

Dr. Watson, Chairman.

Continental Missions Relief Fund-

Dr. Mott, Chairman.

Incorporation and Titles-

Mr. Wood, Chairman.

Committee of Reference and Counsel

Representing

THE FOREIGN MISSIONS CONFERENCE
 OF NORTH AMERICA

The Rev. Arthur J. Brown, D.D., Chairman

The Rev. James L. Barton, D.D., Vice Chairman

The Rev. Charles R. Watson, D.D., Secretary

Mr. Alfred E. Marling, Treasurer

25 Madison Ave., New York,

June 16, 1915.

To His Excellency M. Komatsu,
 Director of the Bureau of Foreign Affairs,
 Seoul, Chosen.

My dear Mr. Komatsu:

As Your Excellency knows from my ac-

knowledge of May 18th, I received in due time Your Excellency's letter of April 8th, enclosing an English translation of certain Ordinances and Instructions recently issued by the Government-General of Chosen regarding private schools, Your Excellency's article on Ordinance No. 24, entitled "Revision in Regulations for Private Schools", and copies of the Seoul Press of April 2nd and 3rd, containing Your Excellency's articles on the "Separation of Education and Religion." As these Ordinances and Regulations affect the educational work and plans not only of the Board with which I am officially connected but of all the Mission Boards having work in Chosen, and as I assumed that Your Excellency intended to notify them through me of the character and scope of the Government's requirements, I have consulted with the available members of the Committee of Reference and Counsel, whose names appear upon this letterhead, and who as a Committee represent the Mission Boards of various denominations in North America. I have advised also with a few educators of international eminence whose

"The duties of the Committee shall include negotiations with governments; questions arising between missions of different Boards as they may be referred to it; such other questions as may be referred to it from time to time; original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion; act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to regular or special committees; study of efficiency in the conduct of work on the foreign field."

—Constitution of the Conference.

opinions are of large value. It was agreed in our Committee that the Sub-Committee of which the Rev. Dr. Frank Mason North is Chairman should correspond with the Boards directly concerned, and that meantime, I should write to Your Excellency, as I now do, the letter being personal, like Your Excellency's to me, but written with the knowledge and approval of others who have a right to know of the correspondence.

I deeply appreciate Your Excellency's kindness in sending to me such important documents. I am impressed by the evidence of careful study of the subject and by the clearness and strength with which the conclusions are set forth. Our interest is naturally very great, and I wish most heartily that I could have an opportunity to discuss the matter in a personal conversation. As Your Excellency is aware, the Mission Boards are maintaining many schools in Chosen, and expending upon them and the support of the missionaries who conduct them, a very large sum of money. Plans have been made for the better equipment of some of these schools, and in particular for the development of a Union Christian College in Seoul. The Boards were led to make these plans, partly because of our conviction that the interests of the people of Chosen require the best type of Christian education that it is possible for us to aid them in securing, and partly because of our hearty desire to comply with the reasonable wishes of the Government-General of Chosen that all schools, including those conducted by the Missions, should be worthy of respect from the viewpoint of satisfactory ^{educational} standards. Your Excellency may recall that when I was in Chosen in 1902, I conferred with you of this subject, and also with the Director of the Bureau of Education, and you have doubtless been informed that when the present Director, The Honorable Teisaburo Sekiya, was in the United States last year,

I had pleasure in inviting a number of distinguished missionary leaders to meet him at luncheon and that there and in a subsequent conversation in my office the matter was carefully discussed. I need, therefore, only repeat here that the Boards most cordially recognize the undoubted right of the Government to inspect all schools, to insist that they shall do good work, and to impose suitable qualifications for students who are to practice medicine or enter Government service. The Boards would not countenance for a moment any instruction that would be inconsistent with entire loyalty to the constituted authorities of the country in which our work is conducted.

It might not be proper for me to write in detail regarding all of the Ordinances, Instructions and Regulations, for I do not profess to be an educational expert and I recognize the fact that the Government-General of Chosen is entirely within the limits of its own authority and discretion in making such rules as it deems suitable for schools which educate the children of its own subjects. I may only say that a considerable number of the rules impress me as excellent. Regarding others, my mind is not so clear. Much would depend upon the construction that may be placed upon them by future officials who will be charged with their application. The language of some of these articles is susceptible of an interpretation that might cause serious concern. Perhaps such an interpretation will not be placed upon them, and I gladly admit that we should assume that the policy that has been pursued thus far by the Imperial Government of Japan and the Government-General of Chosen raises a reasonable presumption that an equally broad policy will be pursued in the future. Indeed, some missionaries have assured me that this is likely to be the case.

Nevertheless, we cannot read without grave concern the specific statements that have been issued, and which appear to involve a re-

striction of the liberty that mission schools have been hitherto accorded. We note such statements in the pamphlet, entitled "the Chosen Educational Ordinances and Various Attendant Regulations", in Your Excellency's articles in the Seoul Press, and ⁱⁿ Mr. Sekiya's reported statement in The Nagasaki Press of March 30th, where he says:

"Education and religion will be able to attain their respective aims by each being pursued in its own special way independent of the other. If they are mixed together, students who believe in a certain cult or religion will be unable to enter schools of different faith, or they will be forced to believe in a faith which is not their own, or in other cases, they will be forced to abandon the faith in which they believe. In this way, freedom of belief will be hampered and the progress of education impeded in no small degree. The authorities are very appreciative of the valuable contributions made by religious schools in Chosen to the development of civilization and education, but they cannot allow the present state of education in Chosen to continue for long, for if they do, those evils above referred to, resulting from the mixing up of education and religion, are sure to appear sooner or later. It is with the purpose of preventing those evils that the revisions of Regulations for private schools have been effected. By these revisions, private schools giving common, industrial or special education in Chosen are required to fix their curricula in accordance with regulations controlling public common schools, higher common schools or Government special schools, it being also prohibited to them to include any course of study other than those authorized by those regulations. In other words, no matter what name of kind, common, industrial or special schools are required to conform to the system regulated for them. In consequence, in all those schools it is prohibited to give religious education or observe religious rites."

Such declarations naturally cause no small concern to the friends of Christian education. Your Excellency will understand the effect which they are likely to have upon the desire of the Boards to raise large additional sums for education in Chosen, including the new College in Seoul, as they apparently indicate an abridgement of the freedom of these schools in religious matters. We have been proceeding upon the supposition that the primary concern of the Government-General of Chosen related to the grade of educational work, and that in other respects, private schools would have the same liberty that similar schools enjoy in Great Britain and America.

We are aware that the Japanese Imperial Government regards education as a function of the State, or, to use Your Excellency's words, "education must be nationalistic." If this be understood as implying that the State should not be indifferent to the education of its people and that it should provide free schools, it is in entire accord with the best educational practice of the world and with the principles which underlie the American and British public school systems. In America and Great Britain, however, this recognized responsibility of the State extends only to the provision of public institutions for free education and to their regulation; it does not extend, nor is it believed that it should extend, to the regulation of private schools. The free public schools are supported by general taxation for those who wish to attend them, and in most States the law compels children of school age to attend some school. But the school attended can be private or public at the option of parents and pupils. Citizens must pay school taxes whether they patronize public schools or not, for these schools are regarded as a public benefit and necessity. But if citizens, in addition to their taxes, wish to incur the extra expense of sending their children to private schools, the Government interposes no objection whatever.

Your Excellency's article in the Seoul Press states:

"There are of course private colleges and universities, (in America) but common education is entirely managed by the Government. The curricula of schools ranging between those giving elementary education and those giving higher education are arranged by the Government and include no religious teaching. It is true, however, that certain religionists and religious bodies have established private colleges and universities; but the aim they had in founding these institutions was not the propagation of their religion but the promotion and spread of education itself. As it is, with the exception of theological schools aiming at the study of religion, no school in the United States gives religious teaching."

Your Excellency has not been given accurate information on this subject. As a matter of fact, there are not only private colleges

and universities maintained by the churches or by members of the churches, but there are a great many private schools of lower grade, including kindergartens, primary schools, grammar schools and high schools. All these private schools of every grade have absolutely no relation to or supervision by the Government. The public schools are maintained by the State, are closely supervised by it, and exclude religious teaching, although some of them permit the reading of the Bible and an opening prayer. Private schools, however, are entirely free to teach what they like and how they like, religion included, the Government giving itself no concern regarding them and making no regulations for them, although it freely grants them charters to enable them to hold property as legally incorporated bodies. My own sons and daughters were educated in such private schools. While the masses of the people send their children to the public schools, a very large number of the well-to-do classes send their children to private schools, partly because they believe that sound education includes religion and they wish their children to be trained in the schools which recognize it and teach the Bible, and partly because many of these private schools do a higher grade of educational work than the public schools. This latter fact of itself is significant; namely, that with no regulations of the State to enforce a standard, private schools are doing the highest grade of educational work in the United States. The Government acts upon the supposition that the law of competition is an adequate protection. These private schools are numerous, and ^{as} they uniformly charge tuition fees, usually rather high fees too, while public schools are free, the private schools must offer superior educational as well as religious advantages in order to get students. Our American experience, therefore, is that the State runs no risk whatever from private schools.

Your Excellency has also been misinformed regarding "religionists" on the teaching staff of American schools of the best grade both public and private. A large majority of the teachers, professors and presidents in American institutions are Christians, and a considerable number are clergymen. The President of Princeton University is a Presbyterian clergyman. President Hadley of Yale University, whom you mention, is indeed not a clergyman, but no one who knows him would ever think of speaking of him as "not connected with religion" for he is active as a Christian layman. He maintains regular preaching services in the University Chapel, often preaching himself, and is widely known as one of the most influential Christian leaders of America. In like manner, Dr. Woodrow Wilson, now President of the United States, was, when President of Princeton University as he is today, an elder in the Presbyterian Church and he held religious services in the University Chapel. I could give Your Excellency a very long list of presidents and professors in the best private and public colleges and universities of the United States who are devoted Christian men, while in nearly all of the private schools, like the Hill School, Pottstown, Pennsylvania, the Hotchkiss School, Lakeville, Connecticut, Blair Academy, Blairsville, New Jersey, the Groton School, Groton, Massachusetts, the Philips Academies at Andover and Exeter, and hundreds of others, the Bible is in the curriculum and attendance upon religious services is compulsory. Indeed, most of the American private schools will not employ a teacher who is not a professed Christian and a member of a Church.

In short, the American plan is one of absolute freedom in education. The State maintains public secular schools at great expense for the multitudes who want them or cannot afford private schools; but Churches or voluntary groups of Christian individuals can found and conduct private schools without the slightest difficulty and make re-

ligion as prominent as they choose.

These statements are substantially true of British educational policy. The best schools in Great Britain, including not only Oxford, Cambridge, and the Scotch Universities, but such secondary schools as Eton, Rugby, Harrow and scores of others, though popularly called "public schools", are not Government schools but are privately controlled and are subject to no Government relation whatever, although the Royal Family and the high officers of the Government have educated their sons in these schools for generations. Many of their teachers are ordained clergymen of the Church of England or the Church of Scotland, and nearly all of the others are communicant members of those Churches. Religion is freely taught in all these schools, and many of the best Bible commentaries, devotional volumes and other religious publications of the whole Christian world have been prepared by the members of the faculties.

As the Ordinances, Instructions, Regulations, and Your Excellency's articles have been published and therefore are not private, I have sent copies to a few of the most distinguished educators in America together with a preliminary draft of my reply, and asked for their opinion as to the accuracy of my statement that private schools in the United States are free to teach religion. I append their replies:

Dean James E. Russell, LL.D., of the Teachers College, Columbia University, New York, writes:

"I am greatly surprised that the Japanese Minister of Education, who is usually so well informed on matters educational in this country, should make the mistake of thinking that there are few private schools in this country, and that the teaching of religion is debarred from them. As a matter of fact, no State in this Union places any restrictions whatever upon private schools. The latest report of the United States Commissioner of Education states that there are 1,647,104 pupils reported from private schools. This figure is undoubtedly low, because private schools with us are so free that they do not even have to report to the Government.

As for the teaching of religion, private schools throughout this country are free to do as they please. I have never heard of restrictions being put upon any sect whatever. Moreover, in many of our states the teaching of religion in non-sectarian forms is permitted in the public schools, and in others specific provisions are made whereby pupils in the public schools are permitted to receive instruction by teachers of their own faith in connection with their regular school work, this teaching in some instances being carried on in the public school building and in other cases the children go to near-by churches. The one stand taken generally in this country is that sectarian teaching shall not be supported at public expense, whereas any form of religious instruction may be carried on at the expense of those who desire to promote it.

"Sincerely Yours,

"James B. Russell."

President Arthur T. Hadley, LL.D., of Yale University, writes:

"I have read with interest the papers submitted by Mr. Komatsu and the draft of your reply. The lines of this draft seem to me most excellent. You are quite right in indicating that Mr. Komatsu's impressions regarding religious instruction in America are erroneous. If the Japanese Government continues to take the position which it does in the papers in question, we have, I am afraid, no defense against their proposed action except to withdraw capital from educational enterprises in Korea and in other places under Japanese influence; but the Government should not be allowed to force such withdrawals on erroneous grounds. Feeling as I do on this last point, I am not sure that any letter which I could write to you would be of service with Mr. Komatsu. You can judge of the situation far better than I can. You certainly have full permission to tell him or show him anything that I write you.

"Very sincerely,

"Arthur T. Hadley."

Chancellor Elmer E. Brown, LL.D., of New York University, writes:

"I am deeply interested in the question regarding public and private schools in Chosen, which was discussed in our recent conference. It seems to me of importance that the general attitude of our public authorities toward private education in this country be well understood, and the matter is one that may easily present some difficulties to any student of educational administration who has not himself been brought up under the American system.

"It is doubtless generally known that we have no National system of educational administration in this country. Our school systems are the systems of the several states. They are pretty generally of one type, yet there are minor variations among them. One National office, the Federal Bureau, of Education, while exercising no authority over these systems, collects and distributes information concerning them all.

"The latest published report of the Federal Bureau of Education, covering the statistics of state school systems for the year 1911-12, shows a total enrollment in public schools and colleges of all grades of 18,376,257. The same year there were enrolled in private schools and colleges of all grades 1,902,183. The figures for the same year for elementary schools are as follows: Public elementary schools, 17,707,577; Private elementary schools, 1,505,637. For secondary schools, the figures for the same year were as follows: Public secondary schools (high schools), 1,126,791; Private secondary schools, 211,256. These figures for elementary and secondary schools are included in the figures for all grades as given above.

"The situation in this country may be illustrated further by reference to the statistics of two of our leading state school systems. The latest published report for the State of New York, that of the year 1912-13, shows a total enrollment in schools and colleges of all grades regularly reporting to the State Education Department, of 1,956,365. Of these, 1,329,925 were in the public elementary schools, and 180,010 in the public secondary schools. According to the same report, it is estimated that in addition to the above, there were 225,000 pupils enrolled in private schools of different grades.

"For the State of Massachusetts, the statistics are at hand for the year 1913-14. These show that there were enrolled in the public elementary schools of the State 576,510 pupils, and in the private elementary schools of the State 114,192. At the same time, there were enrolled in the public secondary schools of the State (high schools), 76,620, and in the private secondary schools (academies, etc.), 7,429.

"Back of these statistics lie considerations of fundamental importance touching the educational policy of this country. It is a well-settled American practice to provide free education at public expense for the children of all of the people who do not choose for their children some other form of education. The teaching in these public schools is non-sectarian in character and for the most part non-religious, although not anti-religious. As it appears from the statistics which I have recorded above, approximately nine-tenths of our pupils are educated in such schools. At the same time, it is also a fundamental tenet of our American system that there shall be freedom of education. As appears from the figures quoted, about one-tenth of our pupils are educated in private schools or schools carried on by certain religious denominations. Our compulsory attendance laws, which are found on the statute books of the most of our states, permit of the satisfaction of their requirements by attendance of pupils on schools other than those publicly provided.

"The significant fact in view of the discussion of the situation in Chosen is that in the most of these privately conducted schools religion is taught. A large proportion of these schools are carried on by one or another religious denomination, or by the adherents of such denomination, and denominational doctrines are systemically and freely taught in such schools. In other private schools, religious doctrine is taught in more general and less sectarian terms; while in a relatively small number of such schools the teaching is conducted on a non-religious basis, substantially the same as that which obtains in the public schools.

"It should be added that while this freedom of religious teaching in the schools directly affects only about one-tenth of our school population, the freedom to conduct education along such lines is a vital element of our educational system. It has also this great public advantage which is widely recognized: That it leads to the education of our people a variety, a flexibility, and a freedom for both conservative and radical initiative which is thoroughly in accord with the constitution of our society, and undoubtedly adds much to the enrichment of the American character.

"I have written somewhat at length regarding this matter, because it has always interested me deeply, and because I believe it will contribute to a true understanding of American education that the facts regarding this situation should be clearly presented on any suitable occasion.

Very sincerely yours,
 "Elmer E. Brown."

I have also conferred with Professor Paul Monroe, Ph.D., LL.D., Professor of the History of Education in Teachers College, Columbia University, New York, whose high authority in the educational world has been recognized, as Your Excellency is doubtless aware, by the honors that were given him during his visit in Japan and by the translation, by the Japanese Society for the Advancement of Civilization, of his notable volume on the History of Education. He manifested deep interest in the subject, read all the documents that Your Excellency sent to me, and, at my request put his views in writing as follows:

"My dear Dr. Brown:

"Herewith I answer your inquiry of June 10th and make some comments on the communication from His Excellency, Mr. Komatsu, Minister of Foreign Affairs and Governor General of Chosen. I am much interested in doing so - First, because of my friendship for the Japanese people, my respect for the great work which they have done and are doing, my admiration for their culture, and the intense desire that I have that they take no action which would alienate the sympathy of the western nations; Second,

because of my belief that the mission schools have something definite to contribute to the life and the advance of the Orient.

"May I preface my remarks by saying that I am familiar with the work of the Japanese schools by actual visitation and believe that Japanese education has something to contribute to American education just as their culture has something to contribute to ours, and just as I believe that the Occident has something very definite to contribute to the Orient.

"The position taken in these regulations governing private schools by the Governor General of Chosen is so radical that I am convinced that His Excellency, the Minister, was quite misinformed concerning the status of education in western countries, and it is only that his misinformation may be set right that I take the liberty of commenting quite specifically upon his interpretation and comments of these regulations.

"First - may I state that I do not believe that there is any country holding any position in western civilization which forbids private schools as this regulation proposes to do. Nor any which presumes to determine absolutely what shall and shall not be given in those schools as subjects of study. Of course, many of them regulate the minimum of what must be given but none of them take the position that other subjects cannot be added. I make this statement sweeping regarding all nations of the western hemisphere. Perhaps I should qualify it because I do not know personally of the conditions in those countries under the Greek Catholic Church; and yet even Russia permits the Jews and other religious sects to maintain their own schools and school their own children. In the countries under the dominance of the Roman Catholic Church, taking Spain as the most backward, private schools are permitted. The royal decree of February 3, 1910, restricted the inspection of private schools to the hygienic conditions of the premises and to the prevention of words and deeds contrary to morals, to the fatherland, and to the laws. It was the attempt of the ultra conservative government there to inspect and even to close private schools which led to the Barcelona rebellion and even to revolution and to the overthrow of the Canalejas ministry. In German and Teutonic countries of Europe, which the school system of Japan more closely resembles than that of any other country, private schools are permitted. At least six per cent of the school population of Germany attends private schools. The higher education of girls is nearly altogether through private schools.

"In commenting upon the situation in Europe in the article in the "Seoul Press" of April 2, 1915, the Honorable Commissioner has misinterpreted the French law and I am taking the liberty of pointing out the basis of his misinterpretation, which was very easily made. The French law of July 7, 1904, which he quotes, is a suppression of teaching congregations not of private schools, nor even of schools taught by the clergy so far as these clergy are not members of the monastic order and do not wear the clerical garb. They are even yet permitted to hold schools. On this point may I quote from the article on the French System of Education by His Excellency M. Gabriel Compayre, at the time of writing, 1911, Inspector General of Public Instruction of France: "Further, a large number of the closed schools have been reopened with a lay or secular staff; the members of the orders having exchanged their ecclesiastical garb for civilian mufti. On June 1, 1909, there were 3,069 reopened as private lay primary schools. 992 for boys and 2,077 for girls. The private schools are established and

maintained by individuals or by associations. The State leaves them free in respect to curriculum and method, but the same qualifications as to age and ability are demanded from their teachers as from public school teachers. The formalities for opening a private school consist of a declaration made to the mayor of the commune indicating where the school is to be established." (Monroe's "Cyclopedia of Education", Vol. 2, p. 662.)

"Regarding secondary education, M. Compayre has the following statement to make: 'The dispersion of the congregations, the suppression of the colleges of the Jesuits, Dominicans, and Oratorians brought back to the state schools a part of their clientele. But only a part, for a number of free colleges were re-opened under the protection of the bishops or civil societies, and gathered in the heritage of the congregations. The number of pupils who attend these schools may be estimated to be about 50,000.' (Monroe's "Cyclopedia of Education", Vol. 2, p. 665.)

"On the same point, may I quote from a more recent statement of the situation in the French schools by Dr. F. E. Farrington, Professor of Comparative Education on our faculty: 'In spite of the dispersion of the congregations and the suppression of the schools under control of the religious bodies, the successors of these schools under private control still contain nearly as many pupils as are to be found in the lycees. The graduates of these private schools, however, must pass the baccalaureate examination given by the State in order to enter the university or any of the higher state institutions of learning.' (Monroe's "Principles of Secondary Education", p. 87.)

"(Pardon my reference to works of my own, but naturally I can put my hands on the statements much more readily and am assured of the validity of the authorities.)

"May I also take the liberty of correcting the misinterpretation of His Excellency, the Minister, regarding American conditions, though I understand again how he could very readily misinterpret the general statements of President Butler's article. In the first place, as is well known, the national Government has absolutely no control over the schools. Further than that, not one of the 40 commonwealths prohibits the establishment of private schools or ever has done so. Not one of the 48 commonwealths even demands the inspection of private schools or holds that the State has the right to do so. The Statement in President Butler's articles concerning this has a basis only in the early colonial period - conditions which have passed nearly 150 years ago.

"Second - regarding the matter of the teaching of religion in private schools, may I venture to correct more of the misinterpretation or misunderstandings of western conditions involved in the article of His Excellency, the Minister. Nowhere in America, that is no commonwealth or local unit of government, has attempted or would attempt or does now prohibit instruction in religion in any private school according to the views of those maintaining the school. It would be considered a grave infringement upon fundamental principles of liberty. Furthermore, there is the misunderstanding concerning the existence of private sectarian schools of the elementary grade, the so-called parochial schools. These exist in practically every State in the Union and have an attendance all told of probably two million children. I am not defending these, and do not necessarily believe that there should be built large systems of parochial schools competing with the State system

of schools, but simply give as a fact that such do exist and that any attempt to prevent these in this or any other advanced western country would be considered a grave infringement of liberty. In the field of secondary schools, there are private schools in every State in the Union, and a great number of schools of this character are controlled by religious denominations.

"Regarding colleges and universities, a recent investigation of the Carnegie Foundation for the Advancement of Teaching shows that two-thirds of the 750 institutions of the United States and Canada, which are appropriately termed colleges, are organically controlled by religious denominations. There is a great variety of forms of this control, but I will not take the time to go into this matter but simply quote this general condition.

"The conspicuous feature which His Excellency, Mr. Komatsu, states and quotes from President Butler to verify, namely, that the college presidencies of our great universities are no longer confined to men trained in the Christian ministry, is a fact, but it is due to other reasons than those inferred. It is due primarily to the fact that there has now grown up a special profession of educators, and men especially equipped in administrative lines are to be drawn from the teaching staff rather than from the clerical profession as hitherto. In the case of Yale, which is quoted, President Hadley, the present incumbent, is the first in a long line of two hundred years who is not a clergyman. His Excellency is also misinformed in believing that there is any restriction against a clergyman holding any of these positions in state universities. At the present moment I do not recall any, yet in my acquaintance I know of several presidents who have been clergymen. Certainly it does not hold of the staff, because you will find men on the staff of almost every institution of larger grade who are clergymen. In Columbia, for instance, there are both Christian clergymen and Jewish Rabbis.

"Third - may I take the liberty of pointing out what again I feel is a misinterpretation by His Excellency of the whole tendency of western civilization and its situation regarding the relation of education and religion. There is a profound conviction in which most of us share, and a very marked tendency to separate the Church and the State and make the Church absolutely free from the control of the State, and vice versa the State absolutely free from the control of the Church. That has been the fundamental American position. As His Excellency points out, that is true in regard to Japan. But when he carries this idea further and interprets our western situation to be such a separation of religion and education, that is, that absolutely forbids any religious control of even private education, or the inclusion of religion in education in any form in which it may be organized, I am profoundly convinced he has misinterpreted the situation as it exists in any country of western civilization. As I have above cited, no country of which I know attempts to forbid the teaching of religion as it may be viewed by various sects in private schools. The whole tendency is towards freedom in this respect, not towards restriction.

"Fourth - may I take up even more specifically the arguments drawn from the American conditions regarding the attitude of State schools towards religion. There are very few commonwealths in which there is any legislation against the reading of the Bible in the school. There are many where sectarian instruction is forbidden and there have been numerous judicial decisions in others against the practice of reading the Bible. On the other hand,

there have been judicial decisions maintaining the right to read the Scriptures in public schools and to have simple religious ceremonies so far as there is no objection upon the part of the attendants on the schools on the basis of having their liberty restricted. But some States^{and} have gone to the extent of placing in their Constitution, as did Mississippi, an injunction restricting the right to read the Bible in the public schools. His Excellency's reference to the elimination of religious teaching from American colleges is in part correct. In few of them even controlled by religious denominations is there at the present time required instruction in religion, at least outside of the ordinary daily chapel attendance. Even in all the larger institutions, certainly in all the state institutions, this is voluntary. Here again the principle is that of freedom and not at all of restriction or of enforced elimination.

"In this respect, may I cite further the practice throughout the other countries of western civilization. As His Excellency knows, Germany and the Teutonic countries, in fact all continental countries except France, include religious instruction in their schools. Moreover in these Teutonic countries, the clergy of any denomination are permitted to go into the schools and give instruction if the children are of other communions than that giving the dominant character to the school. This same condition prevails, I think I am right in saying, in nineteen of the twenty-one American Republics. It does not prevail in Brazil nor in the United States. Here our custom is against this and always has been; though, as I pointed out above, it does not refer at all to the conduct of private schools.

"Fifth - and finally, may I venture to point out a thing which I believe is fundamental in regard to this question and why in our western countries we have rather jealously guarded this right of establishing and maintaining private schools. Of course in Great Britain it is well known that their place is very much larger than in the United States. In Great Britain and the United States, and to a somewhat less degree in the Teutonic countries, very much of educational advance has come through the exercise of this private initiative. May I point out that the kindergarten, manual training, vocational training, much of the scientific training, the education of the blind, the deaf, the educational treatment of the various dependents and delinquents, in fact the addition of almost every new feature to educational practices, has come into the public school system through being tried out and demonstrated in private schools. In other words, the existence of the private school, or rather the non-state school, is the sine qua non of progress. This is merely in accord with the fundamental natural law underlying all evolution and growth; that such evolution comes from the selection of variance, and unless you permit this liberty of variation, there is very little hope for progress. May I venture to suggest in this connection - and I do it with the very greatest of sympathy and good will - that most of the foreign critics of the Japanese educational system have pointed out as its weakest spot, - though it seems to be a thing which seems to give it its greatest strength at present - its tendency towards absolute uniformity, hard and fast restriction and prevention of variation; and while many of us simply have in mind the feeling of greater freedom which exists in the educational systems of western countries, many of them also have in mind the more fundamental thing, that progress, growth, is finally dependent upon this right or room

for some variation in activities.

"On the part of the mission educators, it would seem to me that they could not object to the following requirements made by the Japanese Government in Chosen:

First - That all schools should give a minimum-curriculum requirement; this to include the essential elements of the government curriculum or whatever the government might require.

"Second - That they should submit to the inspection of schools to see that they comply with government standards not only with regard to curriculum but with hygienic conditions and other matters.

"Third - That the graduates of mission schools should be required to conform to the government standards for admission to various professions such as medicine, law, teaching in government schools, or for admission to other government positions.

"Fourth - Even that the teachers should conform to certain minimum government standards, although I do not believe these should be the same for private schools as for government schools.

"It seems to me that the Government might properly require any or all of the above conditions, though to be sure none of our American state governments do and few European governments, if any, require conformity to all of these conditions.

"It is also to be recognized that the location of Chosen, the general conditions there, and the importance of this as an outpost of the Japanese Empire, make the conditions there somewhat unusual. I think the right of the Japanese Empire to protect itself and to secure the development of this people not only for the advantage of the Koreans but for the safety of the Empire would be fully admitted. It seems to me, however, that His Excellency, the Minister, has so misinterpreted the matter of government control over education as it has existed or at present exists in other countries that his attention might well be called to this matter, and the question raised whether such extreme action was really essential even from the point of view above stressed. Not even in Alsace Lorraine nor in divided Poland, or in any other country so far as I know in any recent times, has this control been carried to the extent proposed by these new regulations in Chosen.

"I have prolonged this letter somewhat unduly, but it seems to me a very fundamental matter. May I call to your attention my well known attitude of friendship towards the Japanese; that His Excellency, Count Okuma, has done me the high honor of entertaining me in his home and I know is assured of my friendliness for the Japanese people and my admiration for their culture. Many prominent educators of Japan could give His Excellency, Mr. Komatsu, the same assurance. In my own classes in Columbia, I have my students each year read Dr. Nitobe's "Bushido" in order that they may have a more sympathetic comprehension of the ideals of our Oriental neighbors and thus each year make hundreds of friends for Japan among influential school men of America. If you wish to assure His Excellency, Mr. Komatsu, of my conception of education and my estimate of its present tendencies, you are at liberty to refer him to the Japanese translation of my volume on the History of Education, which is included in the series published by the Japanese Society for the Advancement of Civilization, of which His Excellency, Premier Okuma, is President.

"I am,

"Sincerely yours,
"Paul Monroe."

It is not the desire of the Mission Boards to make it impossible for "students who believe in a certain cult or religion to enter schools of different faith" or "to force them to believe in a faith which is not their own", as Mr. Sekiya intimates in his article in The Nagasaki Press. Missionaries could not if they would force any one to be a Christian, and they would not if they could. The statement, that "it is only when the demarcation between the two forces is clear and one does not infringe the domain of the other that the object of education will be attained and religious freedom assured", is contrary to the assured results of experience in both America and Great Britain. The Christian people of these countries who are maintaining the missionary schools in Chosen hold that education and religion are not only entirely compatible, but that they are indissolubly related. From the beginning, education has been an important part of missionary work in Asia, as the history of that work not only in Japan but in China, India and other countries abundantly illustrates.

It has been said that if the Government-General of Chosen permits Christianity to be taught in the private schools the Mission Boards maintain, it must also permit Buddhism to be taught in any schools that Buddhists may desire to maintain. We have not the slightest objection to this. Missionary work asks no special favors whatever, but only absolute religious liberty. Since the Imperial Government of Japan has recognized both Christianity and Buddhism as religions of the Empire, we are at a loss to understand why the adherents of either faith should not be permitted educational freedom as well as political freedom.

In this unhappy era of international anxieties, I fully recognize the peculiar character of the political questions that are involved in the effort of the Japanese Imperial Government to assimilate a people

of different national history and occupying that part of the Empire at which Japan comes into contact, not only with China but with some of the powerful nations of Europe. I believe, however, that history and the experience of other countries conclusively prove that the true interests of the State are injured rather than benefitted by any restriction of the freedom of education and religion. While the government school of Chosen seeks to train a child for the State, the mission school seeks to train him to a high type of Christian character and manhood; and I need not remind Your Excellency that such character and manhood form the securest possible foundation for the State as well as for the Church/ I have often quoted the public statement of His Highness, Prince Ito:

"In the early days of Japan's reformation, the Senior Statesmen were opposed to religious toleration, especially because of distrust of Christianity. But I fought vehemently for freedom of belief and propagation and finally triumphed. My reasoning was this: Civilization depends upon morality, and the highest morality depends upon religion. Therefore, religion must be tolerated and encouraged."

I should be making a poor return for the kindly frankness of Your Excellency in writing to me on this subject, if I were to conceal the fact that the enforcement of the separation of religion and education in private schools in Chosen would undoubtedly have the following results:

First, it would cripple if not completely close the hundreds of mission schools now in Chosen, compel the abandonment of the plans that are being made for their enlargement, and paralyze the missionary work which depends upon these schools for the training of its ministers, evangelists and other leaders. The Christian people of America and Great Britain firmly believe that religion is an integral and indispensable part of a sound education, and they do not deem it their duty to expend money on schools in any land unless they can do so in the

name of Christ and with unrestricted freedom to include the Bible in the curriculum and to conduct religious exercises in connection with school work. No financial reimbursement, however large in amount, would compensate the Mission Boards for the grievous effect upon their whole work in Chosen, for long experience has clearly proved that schools from which religion is excluded do not yield the native Christian leaders without which the Church cannot live.

Second, it would be construed by the Christian people of America and Great Britain as a disapproval by the Government-General of Chosen of those generous and wholly altruistic efforts which the people of the United States, Great Britain and Canada have been making for the advancement of the people of Chosen.

Third, it would throw the educational system of Chosen out of line with the best educational policy of such nations as America and Great Britain, which give unrestricted liberty to private schools that combine education and religion.

Fourth, it would be equivalent to a denial of that educational and religious freedom which we had supposed it was the pride of Japan to accord and which is universally practiced in the non-government schools of America and Great Britain. A school that is not permitted to teach the Bible does not possess educational freedom, and religion that is not permitted to have its own schools is not free.

Fifth, it would gravely affect the standing of Japan among the enlightened nations of the world and cause deep distress to the multitudes of friends and well-wishers of Japan in western lands who for many years have spoken in high appreciation of the full religious liberty which prevails wherever Japan rules. Your Excellency has already seen published utterances of mine in which I took the position that, in the struggle between Japan and Russia for the possession of Korea, my sympathies were with Japan primarily because Japan stood for a liberty

in religion and education which Russia denies. Are we now to be proven wrong?

There are some matters of detail which I cannot view without concern, as for example, certain provisions in Ordinance No. 24, But perhaps they should be discussed at another time as this letter has already become quite long and it may be well to confine it to the particular question that I have been discussing. It will be a great relief to us and to the many friends of Japan if the Ordinances, Instructions and Regulations referred to shall be so modified as to permit mission schools to continue to exercise the freedom which they have hitherto enjoyed. We gratefully recognize the consideration that is implied in giving the Mission Boards ten years in which to adapt themselves to the new regulations; but Your Excellency will appreciate the fact that if the regulations are to be enforced at that time, the blighting effect will be immediately felt, and it will necessarily operate to destroy our educational plans. An order to discontinue an essential part of our missionary work at a fixed date is none the less vital because the date is a decade hence. We cannot reasonably expect givers in America to put money into land and buildings, or competent educators to go to Chosen, for institutions which will be rendered useless in ten years unless we abandon a vital part of the purpose for which the institutions are conducted.

I need not remind Your Excellency that the Mission Boards have no selfish interest whatever in maintaining schools in Chosen. They are spending much time and money for the sole purpose of doing good to the people with no thought of advantage to themselves. It is our earnest desire to cooperate with the Government-General in every way possible, and we give this assurance with no reservation whatever, except freedom to conduct our religious work along its four allied and inter-related

lines - educational, evangelistic, medical and literary.

Knowing as I do the openness of mind and the high conception of duty which characterize Your Excellency and the other high officials of the Government-General of Chosen, I have written freely and frankly, as I am sure that Your Excellency desired me to do. I gladly count myself among those who have most hearty good wishes for the Government and people of Japan and who wish to cooperate in every way possible in promoting the welfare of the people of Chosen.

Again thanking Your Excellency for your courtesy, I have the honor to remain, with assurances of distinguished consideration,

Very sincerely yours,

Arthur J. Brown.

AJB/MM

From the Seoul Press. Given to me by Mr. Niwa (Jap. Mica) on road back train
in Korea. Sept. 18, 1915. Brod June and Sunday June 20, 1918

MISSIONARIES IN CHOSŌN.

I

The following is a translation of an article under the above caption by Mr. S. Niwa, General Secretary of the Japanese Y. M. C. A. in Seoul, which appeared in a recent number of the *Chosŏn Korŏn*, a Japanese monthly published in Seoul. For the translation, we are indebted to the *Japan Chronicle*:—

INFLUENCE OF MISSIONARIES.

The Christian missionaries now resident in the peninsula number about 420, the converts aggregating something like 271,500 in all. Missionaries began to cross over to the peninsula as early as some thirty years ago. First they patiently applied themselves of the study of the language of the natives, their customs and manners, and then they established schools and other educational organs for the native people as preparation for the introduction of the Gospel. The inconvenience attendant on the undeveloped means of locomotion was nothing to those apostles, inspired with their sacred heaven-given mission, nor did they shrink from a series of attacks and even from the persecution that inevitably arose from ignorance and misunderstandings. It was through their praiseworthy patience and assiduity, indeed, that they have been able to attain the present success in so short a period as thirty years. So far as the schools established by them are concerned, they are greater in number than those built by the Government-General, although some of them are far from perfect. In these circumstances it is only natural that the influence of the Christian missionaries in the peninsula has struck deep roots, and the peninsular authorities have come to see the paramount importance of taking the missionary influence into account in carrying out the administration of the Colony whatever may be their aversion to Christianity.

MISUNDERSTANDINGS AS TO MISSIONARIES.

So far nobody has been more subject to misunderstandings than the Christian missionaries in Korea. Ridiculously false impressions often appeared even among Japanese of education. For instance, a certain popular politician who held a distinguished Government post last year is said to have recently remarked that he could not pay

respect to such Christian missionaries as were dispatched by what is called the Company of Evangelisation (*sic*). The politician felt this aversion because he thought such missionaries had come to represent the interests of a company. And a regrettable fact is that such an idea was harboured not only by that politician but by the majority of his fellow-countrymen. Thus it is no wonder that even at present the opinion has a firm grip over some people that in view of the selfish principle that generally marks the work of Occidentals, it is quite inconceivable that they spend so much money with a view, pure and simple, to the evangelisation of other peoples. In view of the blamable conduct of at least some of the Christian missionaries in the past, these misunderstandings may be natural to some extent, but they are nevertheless misunderstandings than which nothing can be more grievous. A sympathetic study of the fundamental principle of Christianity, the motives of evangelisation, and the historical development of the doctrine, will bring to light the fact that a general criticism against Christian missionaries rests on nothing but misunderstandings, and that unless the authorities in charge of the peninsular administration receive the missionaries with an attitude free from such misconceptions, the consequence would be no small loss and failure in their administration of the peninsula.

SOME SHINING EXAMPLES.

As scarcely needs pointing out, Christianity is a doctrine that teaches men to respect God as their Heavenly Father and to extend their love to their fellowmen as brethren, and the missionaries are none other than those who aim at the verification of the doctrine by means of words and conduct. Therefore they deserve respect and sympathy everywhere they go so long as they remain faithful to their sacred mission. The Christian missionaries are men, in other words, who, regretting to see the rest of their fellow-men in the uncivilised parts of the world straying in the dark, have taken upon themselves the important work of leading such men back to their

THE SEOUL PRESS

Heavenly Father, for the benefit of the general human race. This fact can be well proved by past history, which abounds in instances of model missionaries. Any particular reference to such examples would be out of the question in consideration of limits of space, nor is it necessary for the present purpose. But as a matter of reference it may suffice to give the case of the Rev. Mr. Pitkins, who was killed at Pao-tung-fu in China some ten years ago by the native insurgents (Boxers), and when on the point of death expressed a wish that his only son, then three years old, should come to China, when grown up, to preach the Gospel to the natives in the place where he had lived. With the same spirit of reverence, memory may be recalled of the late Drs. Hepburn and Davis, who have done in some sense more good to this country than the Japanese themselves. Consideration of these facts will enable the Japanese at large to see clearly what is the aim that the Christian missionaries have in view. It is thus the bounden duty of the people to show every respect and sympathy to them, particularly to those in Korea, and render them such assistance as might be required for the attainment of their salutary objects, because such an endeavour is after all conducive to the elevation of the Korean character and intellectual development, and therefore to the improvement of the Japanese Empire as a whole.

(To be Continued.)

MISSIONARIES IN CHOSEN.

II

WARNING TO MISSIONARIES.

The fact, however, should not be lost sight of that however important or sacred their mission, Christian missionaries are men, and as such may err, misunderstand others, and be guilty of many other faults, and shortcomings common to human nature in different degrees. The missionaries, therefore, should be prepared to bear sometimes the public criticism that may be passed upon some of their numerous fellow-workers, who may not be always free from conduct which lays them open to reproach from the fair-minded.

Another point that deserves the special attention of missionaries working in Korea is the difficulty, almost approaching impossibility, that they experience in understanding the natives completely. Certainly, most of the missionaries have lived in the peninsula so long, a time that they can claim a fair knowledge of the natives' tongue. Still, we should not be surprised if they fail to understand the natives from heart to heart in view of the traditional difference between the thoughts and sentiments of Occidentals and Orientals. Accordingly, any achievements attained by missionaries are sometimes apt to prove little more than superficial successes. Moreover, with their own ideas and customs unwittingly introduced into the minds of natives, the Christian missionaries may sometimes produce such citizens as are unfit for the practical life of the country to which they belong. This is especially the case with those people whose power of intellectual digestion still remains in an infantile state of development. In these circumstances, if missionaries attempt to indoctrinate the Koreans with principles quite independent of the regulations, cus-

June 20th, 1913.

toms, and thoughts governing the Japanese people, the peninsular authorities would be justified in keeping a special watch over the movements of such persons, since this is the time for an endeavour to effect the complete assimilation of the Korean people with the Japanese for the benefit of the former, and for the sound development of the Japanese Empire.

HOW MISSIONARIES MISUNDERSTAND.

As missionaries are sometimes misunderstood, so they also misunderstand others. To cite an example of recent years. When a political intrigue against the Governor-General of Korea was unearthed some years ago, some of the missionaries completely misunderstood the attitude of the authorities. A false impression gained some force among certain of them that the authorities had in view the exclusion of Christianity from the peninsula. Because we wish that the missionaries should be properly respected in view of their noble work, therefore we venture to call their attention to what might serve them as warnings. Dr. Mott's dictum in this context deserves the special attention of

ROBERT E. SPEER
ENGLWOOD, N. J.

missionaries. The doctor had an occasion to declare publicly in Tokyo that the Christian missionaries from the West ought to possess the following three qualifications:—

1. Not to be guilty of any blamable utterance or conduct.
2. To be good and faithful citizens of the monarch of the country where they reside.
3. To be filled with aspirations not only to prove themselves good and faithful citizens, but to make such good and faithful citizens of those people to whom they preach.

Not that we wish the missionaries merely to fawn upon the Government authorities, but it should be desired for the sake of justice and propriety that they endeavour to be good citizens themselves, abiding by the teachings of Paul that men should be obedient to those who are above and in power over them.

CONCLUSION.

It is when people at large understand the missionaries properly, as suggested above, and when the missionaries face the people with a fair attitude, that the missions will show the most remarkable activity, and the people pay every respect to the missionaries and place most faithful reliance on them. When things come to such a satisfactory state, people need not look with any feelings of anxiety upon the missionaries in Korea, no matter how great their number, but on the contrary it is highly desirable that their work should be given as much encouragement as possible. By so saying, however, we do not mean to hold that the evangelising work in Korea should be entrusted entirely to the foreign missionaries. It scarcely needs stating that it is not only the duty, but highly desirable, viewed from various standpoints, that Japanese Christians take upon themselves this important work of evangelisation. It is with every satisfaction, therefore, that we note that the Congregational Church in Japan is now assiduously engaged in evangelising the Korean people. On the other hand, we do not think of complaining with regard to the rest of the Japanese Churches, because they fail to follow the example of the Congregational Church. For we are well aware that the Japanese Churches are generally still in the first stage of development from an economic point of view, &c., and can scarcely afford to take up such work. So long as the missionaries remain faithful citizens, therefore, the best way for the authorities and people at large is to show every respect and sympathy to such workers, so that the latter may be enabled to attend to their useful work with every facility and encouragement.

(The End.)

The Seoul Press
Sept. 19, 1915

COUNT TERAUCHI'S LUNCHEON.

OPINION OF EMINENT AMERICAN VISITOR.

On Friday at 12.30 p.m. Count Terauchi, Governor-General, gave a luncheon party at his official residence for Dr. R. E. Spear, Secretary to the Presbyterian Board of Foreign Missions, and Dr. Sailer, Educational Secretary of the Edinburgh Conference, now here on a short visit. In addition to the guests of honour there were present Mr. Miller, American Consul-General, Bishop Harris, and the Rev. Dr. Underwood, Dr. Gale, and Mr. Smith; while Mr. Yamagata, Administrative Superintendent, Mr. Komatsu, in charge of the Foreign Affairs Section, Mr. Usami, Director of the Internal Affairs Department, Mr. Sekiya, Director of the Educational Bureau, Major-General Shirai, Military Attaché, and a few other officials of the Government-General also participated in the function.

During dessert the Governor-General delivered a brief speech. His Excellency stated that he was very glad to have such distinguished visitors from America as his guests. He thought that their present visit to this country was especially opportune, for the Industrial Exhibition in commemoration of the fifth year of the new régime was opened but recently. This was mutually convenient for his guests and the Authorities. The results of the work Japan has assiduously carried on in Chosen during the five years past could be seen by visiting the Exhibition and the eminent host did not think that any official word would be as eloquent as those exhibits. He desired his renowned guests to inspect them minutely and pass a just verdict on the work of the Government-General. In so saying the Count was far from meaning that the Authorities were self-satisfied with the results of their work of five years. The fundamental object of the present Exhibition was to give the people an opportunity for study as to how the different branches of national industry might be developed to best advantage. In conclusion his Excellency said that he was ready to give his American guests all facilities in his power for investigation in this country and wished them a comfortable and interesting journey home.

In reply Dr. Speer made a long and very interesting speech. In the course of it he compared things in present-day Chosen with those of Korea eighteen years ago when he was here on an extensive journey. Among other things, he declared in effect that all intelligent people in the world were appreciative of Japan's endeavours not to make Koreans a subservient people but to uplift them to become equal and loyal subjects of his Imperial Majesty. It was proper for Japan which amalgamated Korea to put forth efforts in order to assimilate and nationalise Koreans. A detailed report of his speech is unavoidably reserved for a future issue.

After the function was over Dr. Speer and Dr. Sailer had a talk for about one hour and a half with Mr. Komatsu, in charge of the Foreign Affairs Section. In an interview with our representative yesterday, Mr. Komatsu stated that among the many eminent American scholars and religious workers who have visited this country, none had given him a more favourable and lasting impression than the present travellers and Dr. Mott who was here a few years ago. He talked with the present visitors on various subjects but especially on religious and educational questions. From their statements during the interview he was convinced that they understood affairs in Chosen very correctly, and their opinion about them was fair and judicious. It was a pleasant surprise to Mr. Komatsu to find them so fully understanding such things as a resident of five years' standing would scarcely know rightly. They apparently grasped the real condition in this country though their sojourn in the peninsula was yet very brief. They expressed themselves highly appreciative of Japanese exertions for the benefit of Koreans, and entertained no misgivings about the control of religious and educational work by the Japanese administration. They pointed out that it was not rare to find, when a country was endeavouring to uplift a people of backward civilization like the Koreans, some of the more ignorant dissatisfied and discontented, and they sympathized with Japan who is pushing on her work of enlightenment with great patience. They thought it only a matter of course that religious

workers in an alien land should rule their conduct by the law of the land, and stated that American missionaries in Chosen would continue their activity in conformity with the law and principles of the Government-General.

PERSONAL NOTES.

Mukden telegraphically reports that Dr. Wm. H. Welch, and his party of the Rockefeller Institute, arrived there from Seoul on Thursday last and inspected the Medical College managed by the South Manchuria Railway Company. They are expected to leave there for Peking to-day.

Under date of the 17th inst., says a Tokyo special, Mr. H. Kosugi, School-Inspector of the Government-General, has been appointed Instructor of the Girls' High School (for Koreans) in Seoul in addition to his present post. Under the same date Mr. Chong Kinpong, Police Sergeant of the Government-General, has been promoted Police Inspector, and Mr. K. Yokoyama, Expert of the Central Chemical Laboratory, has been relieved of his office at his own request.

In order to attend mass meetings of the Chosen Headquarters of the Japan Red Cross Society and the Ladies' Patriotic Association shortly to be held here, Mrs. S. Hamao, Vice-President of the Ladies' Patriotic Association, and several prominent ladies are expected to arrive in town from Tokyo on the 26th instant at 9 a.m. ahead of H. H. Princess Kan-in, President of the Association. After the meetings in Seoul are over the party will leave for Pyongyang and attend the mass meetings of the local branches of the two Societies to be held there on the 7th of October next.

The *Mainichi Daily News* says that the Rev. A. L. Sharpe, who is to succeed the Rev. Henry Hibberd as the Church of England Chaplain for Manchuria, arrived at Dairen unexpectedly on the morning of the 16th instant, by the *Sakaki Maru* from Shanghai. It is understood, however, that Mr. Sharpe, who is accompanied by his wife, has only called at Dairen on his way to Seoul, where he formerly worked under Bishop Trollope. Mr. and Mrs. Sharpe left England early in August, and came to the Far East via Suez. They were to leave on Thursday for Seoul, and will return to take up their permanent residence at Dairen in about a month's time, when the Rev. Henry Hibberd will leave for England on his way to the front.

Prince Yi Kang, who has recently been travelling in south Chosen returned to town on Friday night.

September, 21st, 1915.

DR. SPEER'S SPEECH.

AT COUNT TERAUCHI'S LUNCHEON.

As reported in Sunday's issue Dr. Robert E. Speer, Secretary to the Presbyterian Board of Foreign Missions delivered a highly interesting speech at a luncheon party given by Count Terauchi, Governor-General, in honour of himself and Dr. Sailer, Educational Secretary of the Edinburgh Conference, here on a flying visit. At the function representative members of the different American Missions were present and the Rev. F. H. Smith, who was among the specially invited guests, interpreted Dr. Speer's speech into Japanese. The following is the summary made by Mr. Smith from memory which we are allowed to publish through his courtesy:—

"Your Excellency—We are deeply conscious of the honour you have done us in inviting us here to-day and it is, a great pleasure for us to meet you. We had been hoping that there might be some opportunity for us to speak to you while we were in Chosen that we might in some measure express the appreciation we feel for you and the magnificent work you are doing. We are sincerely grateful for the invitation to-day and for this opportunity which you have so kindly granted to us to speak.

"We hope you will believe us when we say that we appreciate very highly the work that Japan is doing here and the service she is rendering to the Koreans. We believe that your work here is one of the great pieces of constructive service being done in the world. Three years ago we had the pleasure of meeting Judge Watanabe in the United States and we heard from him something of your plans, your hopes and your accomplishments. At that time he told us that to understand and fully believe we must come to Chosen and see for ourselves. So we are here. It is true that without seeing one cannot appreciate what is being done here. It is eighteen years since I visited Korea. I can hardly believe it is the same country. I consider myself very fortunate too in being here just at the time of your complete and exceedingly interesting Exhibition. I am amazed at the progress being made and pleased to be able to see it in such compact form as it is

shown in the Keifuku Palace grounds. It is a pleasure to me to see these grounds being put to such a good use, especially when I remember for what the buildings were used before.

"Eighteen years ago when I was here the country was absolutely pitiable. It was helpless, poverty-stricken and miserable. As illustrations I want to mention two of the changes that have been brought to my attention. These are typical of many others, I am sure. First, when I was here before I had to walk everywhere. There were no means of transportation whatever, nor were there any roads. It is not necessary to mention in this company the conditions which we find prevailing at present. Secondly, I notice the great change that has taken place in the administration of justice. When I was here before I went to visit Pyongyang jail. It was about the most wretched place I ever saw. The gates and doors were not locked nor even closed. There was no need to shut them for the prisoners had been so maltreated and beaten that they had no strength to even try to escape. How different is the condition to-day! I am confident that with your magnificent system of courts reaching out to the very outskirts of the country, and with that splendid man, Judge Watanabe, at the head, that even the poorest man can secure a fair trial and justice.

"I myself have travelled about considerably and have read much history and I am of the opinion that Japan's work in Korea is unique in two respects. In the first place Japan helps a great deal financially. The United States of America is doing a great work in the Philippines and is establishing many schools, building new roads and making improvements in many ways, but the money for all this work comes from the Islands. By taxes, duties of various kinds or by issuing bonds, the money is provided. In no case is it furnished by The United States. I am told that the Imperial Government of Japan not only grants a regular subsidy to Korea, but that in other ways she assists very liberally in a financial way. So far as I know, no other country is adopting so generous a policy toward its dependents. There is another point in which Japan's policy is

unique. It is the first time in the history of the world that a strong nation has undertaken or offered to assimilate a weak one. It does not seem to be the policy of your Excellency or of the Imperial Japanese Government to make Koreans subservient people but to educate them and train them

and give them a real place in a great nation. Such a policy seems to me to be most admirable. We appreciate the fact that it is exceedingly difficult for an advanced nation to make changes and improvements among uneducated and backward people without stirring up hard feelings and causing misunderstanding. Very often separations too are caused, but it seems to us that Japan is succeeding in a remarkable way, and the relations between the two peoples seems to be very friendly.

"We shall take pleasure in reporting to our countrymen the great and beneficent changes we have observed.

"As missionary workers we are in sympathy with your declared policy of assimilating and amalgamating the Korean people and making them a real part of the Japanese Empire, and we will help to the best of our ability. Wherever we go in the world there are two things that we teach our converts. The first is to obey in every respect the laws of the country in which they live. The second is that we did not come here to introduce our own customs or ideas. We want them to belong entirely to their own country and to be completely loyal to that country. We desire in no way to influence or change their nationality. Of course this is true also of our work in this country.

"We believe the new regulations for religious propagation and education in Chosen have a direct bearing on this great problem of assimilating the Koreans and are intended to help in solving it. We are in sympathy with and approve of the purpose of these rules as we understand them.

"Your Excellency spoke of the future of Chosen. As to the future of Chosen we have no fears or misgivings. The prospects are bright with promise for these people, and we shall look forward with confidence to see the fruitage of the policies that are being put into practice here.

"We want to take this opportunity to thank Your Excellency most heartily for your cordial consideration and appreciation of our Mission work thus far. We are trying to help the Korean people and to work in harmony with the Government. We believe the future will demonstrate our sincerity in such a way that all will clearly recognize it. We have the utmost confidence in the aims and purposes of the Government and we hope that we may be able to render some assistance in the attainment of those aims and purposes.

"Again allow me to tender to Your Excellency our sincere thanks for the honour of this invitation and for your kind hospitality this day."

It may be noted that the above summary has not been seen or authorized by Dr. Speer who left here for Peking on Saturday.

GOVERNOR OF KOREA



General Count Terauchi, who arrived in Tokyo yesterday and will remain in Japan during the Coronation season.

SEPARATION OF EDUCATION AND RELIGION.

With regard to the educational question with reference to religion in Chosen, a representative of the *Seoul Press* has had an interview with Mr. M. Komatsu, Commissioner of Foreign Affairs, and has been authorized to give publicity to the following views:—

The administrative policy fixed by the Imperial Government of Japan for Chosen fundamentally differs in its idea and aim from that taken by European and American Governments towards their colonies. By taking into consideration historical and racial relations between the two peoples, it is the purpose of Japan to assist, guide, and lift up the Korean people lagging in the race of civilization, and make them not only good and intelligent but also loyal subjects of the Empire, both in name and reality. This is a very difficult task to accomplish, but must be carried out by all means in order to ensure the lasting welfare and happiness of the two peoples. It may be said that this is the providential mission of the Government-General of Chosen. The recent amendment made in the Regulations for Private Schools is nothing more or less than a step taken for attaining the aim of assimilation by directing and unifying the trend of the popular mind *pari passu*, with the improvements in the material features of the people in this peninsula. Accordingly it has been provided in the Regulations that all schools engaged in national (general) education, no matter whether they be Government, public, or private establishments, must conform to the educational policy fixed by the Government. I regret to hear that there are some people inclined to consider this measure as one aimed at creating a restriction to religious activity. Nothing could be farther from the truth than such assumption.

The Regulations for Private Schools are, as is self-evident, to be applied to all private schools engaged in national education, except of course those special schools teaching only one or more particular subjects of study, such for instance as Book-Keeping, Stenography, Foreign Languages, etc. There are in Chosen more than twelve hundred private schools, of which the so-called mission schools comprise a little more than one-third. As is clear from the fact that mission schools are given grace of ten years in which to conform to the re-

quirements, the chief aim of the Regulations was to control and improve the Korean private schools other than mission schools. Still, as a technical question has been raised as to whether or not they would affect religious freedom, I am obliged to discuss the matter from that standpoint.

The Regulations in question have no concern with religious propagation at all. The Government-General does not, as France has done, prohibit religious corporations from engaging in educational work. On the contrary, it allows churches or religionists to carry on educational work just as ordinary legal persons or private individuals. Only, in case churches or religionists intend to take up national education, they are required to observe the established educational regulations, just as ordinary legal persons or private individuals undertaking the same work are required to do; for by so doing they go beyond the proper limit of religion and enter the domain of education, the control of which falls within the functions of the State. The educational policy adopted in Chosen is no new invention. In the public schools in America attended by nine-tenths of the total number of pupils (attested by the statement made by Chancellor Elmer E. Brown, of the New York University) no religious teaching is given, and the American Government has made it for a long time the principle of national education to separate education from religion. It is contended by some persons that in America no restrictions whatever are placed on private schools as regards religion. I should think, that this is not a question of principle, but merely a question of fact. It seems to me that there is no necessity whatever to place restrictions with regard to religion on private schools in America, attended by only one-tenth of the total number of pupils, most of which are giving education under a regular curriculum excluding as a general rule Bible teaching. I can not help feeling envious of the advanced stage attained by America; for were Chosen as advanced as America the Government would find its task more simple and easy in dealing with educational affairs.

I often hear that some missionaries in Chosen entertain the opinion that the educational policy as pursued in Japan should be applied to Chosen, and the privilege extended to mission schools in the mother country should be extended to similar institutions in the peninsula. This opinion, I do not hesitate to say, emanates from an erroneous conception of conditions existing in the two different parts of the country. While as a matter of fact there are in Chosen several hundred mission schools carrying on education of the common school grade, in Japan there practically exist no such mission schools, the schools having any connection with the missions there being of the middle school or higher-grade. Besides, the number of such schools is less than one can count on the fingers of one hand. In Japan itself, where educational organs are complete, these schools might easily be left out of account. Nevertheless the Educational Department does not allow any of these few schools to adopt the name of middle school so long as they include religion in their curriculum. It is only recently that it granted them a petition to call what they hitherto called *futsu bu* (intermediate department), *Chugaku-bu* (middle grade department) but they still are not allowed to call it *Chugakko* (Middle School). The Instruction of the Educational Minister that no religion should be taught nor any religious ceremonies held in schools, in which the curriculum as fixed by the Government is to be adopted, is still in force, and here in Chosen we are simply carrying into effect the principle embodied in that Instruction. Only, in Japan, a school which does not use the appellation of *Chugakko* (Middle School) is not required to exclude religion, but in Chosen any school giving practically education of an middle school grade, no matter by what name it may be called, is treated in the same way as other middle schools.

This measure is taken in order to prevent misrepresentation, and is a step not only theoretically right but necessary and unavoidable in view of the prevailing conditions in Chosen. Should Chosen attain the same stage of progress as in Japan, there can be no room for disputing about the matter, but, inasmuch as the educational conditions in the two parts are widely different, it is altogether unreasonable to ask for the enforcement of one and the same practice in the two different parts. I may add here a few remarks in order to remove any possible cause for misapprehension of my statement. It is perfectly free for students of all schools, whether Govern-

mental or private, to study the Bible, outside of the schools and of the fixed school hours, under private teachers, or at special institutes such as Sunday Schools, Seminaries, or Churches. Such is, in my opinion, the general practice in all civilized countries.

Attention must also be called to the circumstance, in which the Government-General of Chosen has extended to those private schools now existing grace of ten years in regard to the enforcement of the Regulations. There seem to be some people who, while conceding that it is undoubtedly a special privilege, think that at the end of the specified period, mission schools will have either to labor under some heavy restrictions or to close altogether. This view, I should think, originates in an erroneous idea that mission schools, especially those of the elementary grade, will continue to flourish for a long time to come, if not permanently. The missionaries themselves say that the reason why missions established so many elementary schools in Chosen was from the fact that in early days the former Korean Government paid but slight attention to educational work, and they were compelled to undertake, besides the work of religious propagation, educational work in order to fill the gap. Due, however, to the change of times since those days, especially to the measures taken by the Government-General since annexation to increase the number of public common schools with the purpose of carrying out the assimilation policy above referred to, special educational organs are gradually giving way to regular educational organs. In Japan itself many years ago there existed some mission schools of elementary grade, but along with the progress made by the Imperial Government in completing an educational system, such schools gradually began to disappear and today none are found existent. A consideration of this fact will show that the undertaking of general educational work by the

missions in Chosen is but a temporary work of expedience and, along with the completion of the general educational system, mission schools will gradually decrease in number or lose their *raison d'être*. As a matter of fact, during the four years since annexation up to 1914, the number of mission schools decreased from 746 to 473, the annual rate of decrease being 68 on an average. Inferring from this fact, it is not quite unlikely that in six or seven years to come there will be no mission schools in Chosen undertaking common education, as is the case in Japan proper. At any rate

it is certain that the fear that mission schools will find themselves placed in some difficult position on account of the Regulations being enforced ten years hence is entirely groundless.

While our Government stands entirely aloof from religion, it has never ignored or slighted it. On the contrary, it has always respected all religions which render good service in maintaining and promoting morality. In Chosen especially the authorities have not only extended to religious bodies such a privilege as the exemption of land and houses used for religious purposes from taxation, but have also frequently shown them special favour in regard to the use of Government properties for carrying on their work. Recently regulations concerning religious propagation have been framed and promulgated. These are nothing more than the complete regulations applicable to all religious workers, irrespective of their being foreigners, Japanese, or Korean, replacing the old regulations hitherto applied to Japanese only, while no regulations have existed for Koreans. It is necessary not only for the self-protection of a State to control such religious or propagation methods as are likely to cause injury to society, but also for the protection of all legitimate religions. In short our Government is pursuing the policy of impartiality towards all religions, adhering to the principle of *laissez faire* as far as possible, except for the taking of such measures as are necessary for the maintenance of public order. As regards education, however, our Government adopts altogether a different attitude. I need scarcely observe that our object of education is not only to develop the intellect and morality of our people, but also to foster in their minds such national spirit as will contribute to the existence and welfare of our Empire. Accordingly we are resolved to maintain an absolute independence in regard to our policy and system concerning national education, which we formulate and put into effect by ourselves without foreign interference or assistance. It follows then that educational work inaugurated by foreign missions in the days of the former Korean Government must be modified to-day so as to keep pace with the progress of our plan to carry out modern administrative measures. I sincerely hope that missionaries will appreciate this change of the times and understand that missions should leave all affairs relating to education entirely in the hands of the Government by transferring the money

and labour they have hitherto been expending on education to their proper sphere of religious propagation. When this is done religious work aimed at promoting the happiness of people and the Government work also having the same purpose in view will move smoothly along side by side and never come into collision, with the result that the religious work undertaken in Chosen by foreign missions is sure to bring more prosperity than ever.

THE KOREA MISSION
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
PROGRAM
OF THE

Thirty First Annual Meeting.

PYENG YANG, KOREA,

SEPTEMBER, 1915.

SABBATH DEVOTIONAL SERVICES.

September 12th, 1915. Women's Bible Institute
Building.

10:00-11:00 A. M. Communion and Baptismal Service,
Rev. W. N. Blair, Presiding.

4:30 P. M. Union Service.

Sermon by Dr. Robert E. Speer.

ANNOUNCEMENTS.

Women's Meeting: Wednesday, September 15
at 3:00 to 5:00 P. M.

Executive Sessions: Thursday, September 16
and Monday September 20.

Musical Concert: Friday, September 17 at 8:00 P. M.

LEADERS OF DEVOTIONAL SERVICES.

Dr. Speer, Dr. K. K. Smith, T. Soltau, Dr. O. R.
Avison, H. A. Rhodes.

PRELIMINARY MEETINGS.

FRIDAY, SEPT. 10th A. M. Executive Committee. Station Secretaries should see that all Dockets of Committee Business are in the hands of the Executive Committee Chairman before this date. Address Rev. C. E. Sharp, in care of J. G. Holdcroft.

P. M. Apportionment Committee, preliminary Meeting. All Stations should have apportionment reports (one copy for each member of the Committee) in the hands of the chairman before this date.

FRIDAY AND SATURDAY, SEPT. 10-11. Language Committee will conduct examinations.

SATURDAY, SEPT. 11 FORENOON. Group A Committees
Evangelistic.
Educational.
Medical.

AFTERNOON. Group B Committees.
Property. General Fiscal.
Rules and By Laws on Records of Mission and Stations.
Editorial and Publishing.

Friday and Saturday evenings open to the above or other committees as arranged through the Business Committee.

DAILY PROGRAM.

MORNING:

- Business session, . 9:00 to 10:30.
- Recess, ... 10:30 to 10:45.
- Devotional Service, 10:45 to 11:15.
- Business Session, 11:15 to 12:15.

AFTERNOON:

Regular Business Session on the first Monday: Executive sessions on Thursday and the second Monday from 2:00 to 4:30.

DOCKET.

Special orders: Annual report of Executive Committee the first item after induction of new officers.

Reports on Estimates; Evangelistic, Educational, Medical, Property, and General Fiscal Committees,—the first order of the fourth business session.

1. Reading of Minutes, Ad Interim Actions, and Correspondence.
2. Preliminary Report of Language Committee.
3. Election of Officers. (R. and B. L. Sec. 4).
4. Report of Committee on Arrangements.
5. Induction of New Officers.
6. Report of Executive Committee.
7. Reception of Oveatures and Communications.
8. Committee Appointments; Election to fill vacancies where necessary.
9. Report of Business Committee.
10. Report of Finance Committee.
11. Report of Treasurer.
12. Report of General Fiscal Committee on Distribution of Grant, etc.
13. Report of Leper Asylum Committee.

14. Report of Federal Council Committee.
15. Report of Exhibit Committee.
16. Report of Mission History Committee.
17. Report to Delegates to General Assembly U. S. A.
18. Report of Educational Committee on Federation Senate.
19. Report of Bible Committee.
20. Report of Rules and By Laws Committee, on Mission and Station Records.
21. Report of Editor of General Station Report.
22. Report of Committee on Memorial to Mr. Thomas.
23. Report of Committee on Work for Japanese.
24. Report of Committee for Foreign Children.
25. Report of Language Committee.
26. Report of Evangelistic Committee.
27. Report of Educational Committee.
28. Report of Medical Committee.
29. Report of Property Committee.
30. Report of Rules and By Laws Committee.
31. Report of General Fiscal Committee.
32. Report of Nominating Committee.
33. Report of Editorial and Publishing Fund Committee.
34. Report of Apportionment Committee (Preliminary).
35. Report of Statistician.
36. Report of Rules and By Laws Committee on Absences.
37. Roll Call.
38. Election of Committees and Officers. (See R. and B. L. Sec. 4).
39. Report of Committee on Circular for Travellers.
40. Final Reports of Standing Committees.
41. Report of Delegate to Japan Mission.
42. Report of any other Committees.
43. Unfinished Business.
44. Reading of Minutes.
45. Adjournment.

SUGGESTIONS.

1. Please see that every piece of baggage except that personally handled has the Mission Tag on it properly filled out, with name of host and owner's name. Baggage arriving Thursday, Friday and Saturday will be handled by the Committee and charges cared for by the treasurer.

2. Automobile and Jinricksha fare to the compound is 30 sen.

NOTICES.

1. All station DOCKETS should be in Pyeng Yang, in the proper hands, before time for the Committee meetings.

2. All STATION RECORDS and FILES for examination by the Committee should likewise sent or brought early.

3. Material for the EXHIBIT should be sent to Mr. Blair. Early sending will be appreciated by the Committee.

4. The Recording Secretary desires that all COMMITTEE REPORTS be tendered to the Secretaries in QUARDCUPPLICATE. This will expedite business greatly. A number of typewriters will be available.



Y. M. C. A. PRESS; SEOUL

Government General of Chosen.

Keijo, November 4, 1915.

Dr. Arthur J. Brown,
Chairman of Board of Foreign Mission,
New York.

Dear Sir:

In reply to your favour dated June 16, relating to the educational question, I had prepared a long letter and was intending to mail it, when on September 17 I had the pleasant opportunity of meeting your associate, Dr. Robert E. Speer, here at Seoul, of which I availed myself to fully exchange views with him on the subject of the separation of religion from education. On that occasion, I expressed at length our ideas on the question and also fully explained the actual state of things in Chosen bearing on the question. Dr. Speer appeared to have understood and appreciated our position, and I trust that you will hear from him in the near future all about the question. In view of this, I could hardly deem it necessary to answer your questions one by one, and so I have decided not to send you my reply above referred to, in which I tried to remove causes for misapprehension following your suggestions in order. Out of courtesy, however, to your unusual consideration with which you wrote me the letter now under acknowledgment, I will set forth for your information the general views I entertain on the subject, while avoiding to repeat what I told Dr. Speer by way of answering your suggestions.

I beg first to draw your attention to the fact that the administrative policy fixed by the Imperial Government of Japan for Chosen fundamentally differs in its idea and aim from that taken by European and American Governments towards their colonies. By taking into consideration historical and racial relations between the two peoples, it is the purpose of Japan to assist, guide and lift up the Korean people lagging in the race of civilization, and make them not only good and intelligent but also loyal subjects of the Empire both in name and reality. This is a very difficult task to accomplish, but must be carried out by all means in order to ensure the lasting welfare and happiness of the two peoples. It may be said that this is the providential mission of the Government General of Chosen. The recent amendment made in the Regulations for Private Schools is nothing more or less than a step taken for attaining the aim of assimilation by directing and unifying the trend of popular mind pari passu the improvements in material features of the people in this peninsula. Accordingly it has been provided in the Regulations that all schools engaged in national (general) education, no matter whether they be Govern-

ment, public or private establishments, should conform to the educational policy fixed by the Government. I regret to hear that there are some people who are apt to consider this measure as one aimed at creating a restriction on religious activity. Nothing could be farther from the truth than such presumption.

The Regulations for Private Schools are, as it is self-evident, to be applied to all private schools engaged in national education, except of course those special schools teaching only particular subject or subjects of study, such for instance as Book-Keeping, Stenography, Foreign Languages, etc. There are in Chosen more than twelve hundred private schools, of which the so-called mission schools occupy a little more than one-third. As it would be clear from the fact that mission schools are given the grace of ten years to conform to the requirements, the chief aim of the Regulations was to control and improve the Korean private schools other than mission schools. Still a technical question has been raised as to whether or not they would affect religious freedom, I am obliged to discuss the matter from that standpoint.

The Regulations in question have no concern with Religious propagation at all. The Government General does not, as France has done, prohibit religious corporations to engage in educational work. On the contrary, it allows churches or religionists to carry on educational work just as ordinary legal persons or private individuals. Only in case churches or religionists intend to take up national education, they are required to observe the established educational regulations, just as ordinary legal persons or private individuals undertaking the same work are required to do; for by so doing they go beyond the proper limit of religion and enter the domain of education, the control of the latter of which falls in the functions of the State. The chief reason I referred in my previous letter to educational conditions in your country, was to point out that the educational policy adopted in Chosen had been no new invention, in view of the fact that in the public schools in your country attended by nine-tenths of the total number of pupils (attested by the statement by Chancellor Elmer E. Brown, of the New York University, quoted in your letter) no religious teaching is given, and that the American Government has made it for a long time the principle of national education to separate education from religion. You say that in America no restrictions whatever are placed on private schools as regards religion. I should think, that this is not a question of principle, but it is the question of fact. It seems to me that there is no necessity whatever to place restrictions with regard to religion on private schools in America, attended by only one-tenth of the total number of pupils, most of which giving education under a regular curriculum excluding as a general rule Bible teaching. I cannot help feeling envious of the advanced stage attained by your country; for were Chosen as advanced as your country the Government would find its task more simple and easy in dealing with educational affairs.

I often hear that some missionaries in Chosen entertain the opinion that the same educational policy as pursued in Japan should be applied to Chosen and the same privilege as extended to mission schools in the mother country be extended to similar institutions in the peninsula. This opinion, I do not hesitate to say, emanates from an erroneous conception of conditions existing in the two different parts of the country. While as a matter of fact there are in Chosen several hundred mission schools carrying on education of the common school grade, in Japan proper there exist practically no such mission schools, the schools having any connection with the missions there being of the middle school or higher grade. Besides the number of such schools is less than one can count on fingers of a hand. In Japan proper, where educational organs are complete, these schools might be left out of account. Nevertheless the Educational Department does not allow any of these few schools to adopt the name of middle school as long as they include religion in their curriculum. It is only recently that it granted a petition to call Chugaku-bu (middle grade department) what they hitherto called futsu-bu (intermediate department), but they are not allowed to call it chugakko (Middle School) just as before. The Instruction of the Educational Minister that no religion should be taught nor any religious ceremonies be held in schools, in which the curriculum as fixed by the Government is to be adopted, is still in force and here in Chosen we are simply carrying into effect the principle embodied in that Instruction. Only in Japan proper a school which does not use the appellation of Chugakko (Middle School) is not required to exclude religion, but in Chosen any schools practically giving education of the middle school grade, no matter by whatever name they are called, are treated in the same way as other middle schools. This measure is taken in order to prevent misrepresentation and is a step not only theoretically right but necessary and unavoidable in view of the prevailing condition in Chosen. Should Chosen attain the same stage of progress as in Japan, there can be no room for disputing about the matter, but inasmuch as the educational conditions in the two parts are widely different it is altogether unreasonable to ask for the enforcement of one and the same practice in the two different parts. I may add here a few remarks in order to remove any possible cause for misapprehension of my statement. It is perfectly free for students of all schools, whether Governmental or private, to study the Bible, outside of the schools and fixed school hours, under private teachers or at special institutes such as Sunday schools, seminaries or Churches. Such is in my opinion the general practice all over the civilized countries.

I beg further to call your attention to the circumstance, in which the Government-General of Chosen has extended to the private schools now existing the grace of ten years in regard to the enforcement of the Regulations. There seem to be some people, who, while conceding that it is undoubtedly a special privilege, think

that at the end of the specified period, mission schools will have either to labour under some heavy restrictions or to close altogether. This view, I should think, originates in an erroneous idea that mission schools, especially those of the elementary grade, will continue to flourish for a long time to come, if not permanently. The missionaries themselves say that the reason why missions established so many elementary schools in Chosen was the fact that in early days the former Korean Government paid but slight attention to educational work, and they are compelled to undertake, besides the work of religious propagation, educational work in order to fill the gap. Due, however, to the change of times since those days, especially to the measures taken by the Government-General since the annexation to increase the number of public common schools with the purpose of carrying out the assimilation policy above referred to, special educational organs are gradually giving their place to regular educational organs. In Japan proper many years ago there existed some mission schools of the elementary grade, but along with the progress made by the Imperial Government in completing educational system, such schools gradually began to disappear and today none are found existent. A consideration of this fact will show that the undertaking of general educational work by the missions in Chosen is a temporary work of expedience and along with the completion of the general educational system, mission schools will gradually decrease in number or lose their *raison d'être*. As a matter of fact during the four years since annexation up to 1914, the number of mission schools decreased from 746 to 473, the annual rate of decrease being 68 on an average. Inferring from this fact, it is not quite unlikely that in six or seven years to come there will be no mission schools in Chosen undertaking common education, as it is the case in Japan proper. At any rate it is certain that the fear that mission schools will find themselves placed in some difficult position on account of the Regulations being enforced after ten years hence is entirely groundless.

While our Government stands entirely aloof of religion, it has never ignored or slighted it. On the contrary it has always respected all religions which render good services in maintaining and promoting morality. In Chosen especially have the authorities not only extended to religious bodies such privilege as the exemption of land and houses used for religious purposes from taxation, but also have frequently shown them special favour in regard to the use of Government properties for carrying on their work. Recently regulations concerning religious propagation have been framed and promulgated. These are nothing more than the complete regulations applicable to all religious workers irrespective of their being foreigners, Japanese or Korean, replacing the old regulations hitherto applied to Japanese only, while no regulations have existed for Koreans. It is necessary not only for the self-protection of a State to control such religions or propagation methods as are likely to cause injury to society, but also for the

protection of all legitimate religions. In short our Government is pursuing the policy of impartiality towards all religions, adhering to the principle of laissez faire as far as possible, except taking such measures as necessary for the maintenance of public order. As regards education, however, our Government adopts altogether a different attitude. I need scarcely observe that our object of education is not only to develop the intellect and morality of our people, but also to foster in their minds such national spirit as will contribute to the existence and welfare of our Empire. Accordingly we are resolved to maintain an absolute independence in regard to our policy and system concerning national education, which we formulate and put into effect by ourselves without foreign interference or assistance. It follows then that educational work inaugurated by foreign missions in the days of the former Korean Government must be modified today so as to keep pace with the progress of our plan to carry out modern administrative measures. I sincerely hope that you will appreciate this change of the times and understand that missions should leave all affairs relating to education entirely in the hands of the Government by transferring the money and labour they have hitherto been expending on education to their proper sphere of religious propagation. When this is done religious work aimed at promoting the happiness of people and the Government work also having the same purpose in view will move side by side smoothly along and never come into collision, with the result that the religious work undertaken in Chosen by your organization is sure to bring more prosperity than ever.

I remain, dear sir,

Very respectfully yours,

(Signed) M. Komatsu

Commissioner of Foreign Affairs.

M. Carter

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THE KOREA MISSION FIELD



REV. JOHN ROSS, D.D.

PIONEER TRANSLATOR OF THE NEW TESTAMENT INTO KOREAN.

SEE PAGE 314.

SEOUL

KOREA

THE KOREA MISSION FIELD

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THE KOREA MISSION FIELD

VOL. XI.

NOVEMBER, 1915.

NO. 11.

EDITORIAL PAGES.

Closer
Relations.

Acquaintance and Salvation are synonymous words,—
"This is life eternal that they might know Thee the only true God and Jesus Christ Whom Thou hast sent." Likewise, acquaintance of good men delivers from the waste of suspicion and fear engendered through misunderstanding. Happily, the missionaries of Japan and Korea, through more intimate acquaintance in recent years, are drawing closer together. This condition has been induced, partly, by a mutual exchange of fraternal delegates at the annual meeting of the Federated Missions of Japan and of the Federal Council of the Missions of Korea. Last September the Federal Council of Korea welcomed as delegate from Japan, Dr. George M. Rowland the spirit and tenor of whose message evinced that he was a fraternal visitor not alone in name but in deed and in truth. The initial article of the present issue is the first half of Dr. Rowland's address and indicates the points concerning which Korean missionaries have been able to instruct and hearten their brethren in Japan, while the latter half, which will appear next month, indicates the problems for the solution of which the brethren of Japan, because of more protracted experience, may be able to assist their Korean brethren.

Another evidence of ripening friendship between these bodies is seen in the fact that last year they co-operated in producing the annual missionary year book hitherto called "The Christian Movement in Japan," but which now bears the more comprehensive title "The Christian Movement in the Japanese Empire," in which the missionary enterprises and methods of that realm are treated by experts in a comprehensive manner.

That this coming together of the missionaries into yet vitaler relations may be facilitated and accelerated we suggest that the missionaries of Korea, who have not done so already, make themselves a Christmas present by subscribing for the *Japan Evangelist* and that the brethren of Japan reciprocate by treating themselves to *The Korea Mission Field*. We wish to state that *The Japan Evangelist* is not only a bright and stimulating missionary periodical well worthy of a welcome to our homes, but that especially now, when the three years Evangelistic Movement in Japan is on, of which it fully treats, none of us can afford to forego its inspiration calculated to make us "helpers together in prayer" for the furtherance of that great enterprise.

THE CHURCH MILITANT, WAR AGAINST WAR.

V.

WORLD CITIZENSHIP.

Upon John Wesley's memorial tablet in Westminster Abbey is inscribed his startling assertion "The World is My Parish." These are the wonderful words of a wonderful man! That our world indeed moves rapidly forward is attested by the fact that world citizenship is the only sort that enables anyone to live adequately at the present time. Genuine, up-to-date manhood can be attested to-day only as one is able to say "Though I am a citizen of England or, though I am a citizen of the United States, nevertheless, I am more truly and more vitally a citizen of the world." If to anyone this test seems ideal and therefore impossible, we remind such that from its beginning this has been the real meaning, in terms political, of Christianity. This is attested by the teaching of the Master, "Our Father which art in heaven." Miss Jane Addams is a conspicuous example of world citizenship. Though a woman, without a husband and without the franchise she, on the ninth of April last, in Carnegie Hall, New York, she was acclaimed by three thousand of her fellow countrymen, "Miss Addams, First World Citizen!" "An armed peace" fostered instead of preventing a world war which broke upon us over a year ago. Any effort to arrest that catastrophe does not seem to have been seriously entertained by men, unless we except the unavailing efforts of the Pope. The Protestant Church was too dismembered to think of attempting it. The Socialists, awakening to consciousness, were astonished to discover themselves to be more patriotic than Socialistic, while the Labor Unions of the world counted less than the small dust in the balance. The most that men could attempt was to devise methods for procedure at the conclusion of the war, which shall foster international conservation and rehabilitation.

We have heard very much of "The man behind the gun" but too little of the woman behind the man. The solidarity of womanhood was demonstrated last Spring when the women of Europe, including those of the beligerent nations and those in the United States emerged on the stormy surface of affairs and through prominent representatives rendezvoused at the Hague to concert measures for the cessation of the wholesale slaughter of their husbands, sons, brothers and lovers. This conference of elect women, including a group from the United States, of which Miss Addams figured most prominently, held a three days conference at the Hague during which they not only formulated resolutions looking toward the substitution of negotiations for war processes but, before disbanding, appointed two committees to carry those deliverances to all the Chancellories of Europe and to the President of the United States of America. The committee deputed to visit the more northern nations consisted of four women, one from the Allies, one from Germany and two from neutral countries while the other committee consisted of Miss Addams and a comrade from another neutral nation. These two women visited nine of the European governments including

those at London, Berlin and Vienna, interviewing in each the Chancellor and the Minister of foreign affairs, who welcomed them with the seriousness and the consideration befitting queens. Colonel Roosevelt might belittle and ridicule this women's effort but none of the representatives of the nations visited did this. To one of the prime ministers of Europe Miss Addams said, "It probably seems to you very foolish to have women going about Europe in this way," and he replied: "Foolish? Not at all. These are the first sensible words that have been uttered in this room for ten months. That door opens, from time to time, and people come in and say 'Mr. Minister, we must have more men, we must have more ammunition, we must have more money. We cannot go on with this war without more of something else,'" and he continued: "At last that door opens and two people walk in and say, 'Mr. Minister, could not negotiations be begun.'"

In her address in Carnegie Hall Miss Addams sought to present some of the *impressions* made upon her committee during its tour.

First. One everywhere heard the same identical phrases uttered descriptive of the causes of the war, indicating that each of the warring nations is fighting in self-defense; to preserve the traditions and ideals which are dearer to them than life, from those who would injure or destroy them.

Second. In practically all the foreign offices we visited and especially two of them that I supposed to be leading, one on one side and one on the other side of this conflict, the men said, again in very similar phrases, that a nation at war cannot make negotiations, or even express a willingness to receive negotiations without the enemy construing the same as a sign of weakness which would discount our interests in the terms of the final settlement,--but if neutral nations, who command the respect of foreign offices, would repeatedly and persistently present propositions, there is none of the warring nations but would be glad to receive such service.

Third. While all in each warring nation are united in prosecuting the war, at the same time, all are anxious to have it cease; still, in every nation there are two lines of approach to the goal of peace. The military party believes that the matter can be settled only on a military basis, by fighting it out to the bitter end. The other party believes in negotiation and that to trust all to military procedure will more and more intrench the military and imperil all safeguards of civil life and civil government, which may become impossible of reinstatement after the war shall be over, even for the side where the victory shall have been won. The present military rule with its censorship of the press makes it impossible for the people to know how their neighbors are thinking, and difficult to co-operate, because the military has full swing. This general or widespread feeling and belief gave pertinent force to the visiting women's question, "Why not begin negotiations now?"

Fourth. That this is an old man's war is a belief very generally prevalent. That somewhere in the high places of the State and of the Church, elderly and middle aged people had established themselves and

had persuaded themselves that this is a righteous war, while the young men, who are doing the fighting and the dying, did not want the war because they did not believe in it. While Miss Addams does not claim to substantiate this but gives it as an impression, nevertheless she affirms that though not the universal belief she heard it everywhere and she presents a few details. In Switzerland she met a young German who had been shot through the lungs and had been sent to Switzerland to be cured and who expected soon to return to the trenches and to die there. He declared that during his three and a half months service in the trenches he had never once shot his gun in such a way as could possibly hit another man. He declared that the same was true of his brother who was an officer (whose name and rank he gave) and of dozens and dozens of young men whom he knew. Miss Addams stated that a nurse, at the head of a hospital in a German city, gave her a list of the names of five young men who had been cured in her hospital who committed suicide, not from fear of death but because they feared, if they returned to the trenches, they might be put in a position where they would have to kill somebody else. Similar stories were told them in France, and in all the countries there is a surprising number of young men and of older men who will not do any fatal shooting because they believe it is not right, and that no-one has a right to command them to do it. Miss Addams speaks of the universities of England as being depleted of young men and in order to be perfectly fair, on this point, quotes from the letter of a Cambridge student who had gone to the war, said letter having been published in the Cambridge Magazine at Cambridge University, to wit, "The greatest trial that this war has brought, is that it has released the old men from all restraining influences, and has let them loose upon the world. The city editors, the retired majors, the amazons"—women are included you see—"and last but not least, the venerable archdeacons have never been so free from restraint. Just when the younger generation was beginning to take its share in the affairs of the world this war has come to silence us, permanently or temporarily as the case may be. Meanwhile the old men are having field days of their own. In our name and for our sakes, as they imagine, they are doing their very utmost, it would seem, to perpetuate by their appeals to hate, to intolerance and revenge, those very follies which have produced the present conflict." In this connection Miss Addams stated, "One of the leading men of Europe, whose name you would instantly recognize if I felt at liberty to give it, said, 'If this war could have been postponed ten years,—I will make it safe and say twenty years, war would have been impossible in Europe because of the tremendous revolt against it in the schools and universities.'"

We are reviewing Miss Jane Addams' address in a very cursory way, in the hope that our readers, who have not done so, will procure and read it *in toto*, but before closing we will name the procedure which she suggests as best calculated to end the war on the basis of negotiations. We quote Miss Addams *verbatim* in what follows:

"If men could be brought together who had international experience,

who had had it so long and so unconsciously that they had come to think, not in nationalistic terms but in the terms of the generation in which they were living, whether concerning business or labor or any other thing which has become tremendously international; if they could be brought together and could be asked to put the very best mind they had, not as they represented one country or another, but as they represented human life and human experience as it has been lived during the last ten years in Europe, upon the question as to what has really brought about this situation—Does Serbia need a seaport? Is that what is the matter with Serbia? I wont mention any other warring countries because I might get into difficulties, but is this thing or that thing needed? What is it from the human standpoint, from the social standpoint? Is it necessary to feed the people of Europe who are, as you know, so underfed in all the southern portions of Europe. Is it necessary to feed them to get the wheat out of Russia? In Heaven's name then, let us have more harbors in order to get the wheat out of Russia. Let us not consider it from the point of view of the claims of Russia or the counter claims of someone else, but let us consider it from the point of view of the needs of Europe—I believe if men with that temper, and that experience and that sort of understanding of life were to begin to make propositions to the various governments, which would not placate the claims of one government and set them over against the claims of another government, but would look at the situation from a humane standpoint, I am quite sure, I say from the knowledge of dozens of men in all of the countries who talk about the situation that that sort of negotiation would be received. That does not seem an impossible thing, does it?"

ADDRESS OF DR. GEORGE M. ROWLAND OF SAPPORO, JAPAN.

FRATERNAL DELEGATE FROM THE FEDERATED MISSIONS OF JAPAN
TO THE FEDERAL COUNCIL OF MISSIONS IN KOREA, IN THE CENTRAL
PRESBYTERIAN CHURCH, SEOUL, KOREA, SEPTEMBER 1ST, 1915.

Brethren and Sisters of the Federal Council of Missions in Korea:—

I deem it a very great privilege to be welcomed among you here in this your annual conference, to share in your fellowship, and to become a little better acquainted with some of your problems and methods.

I deem it also a privilege and honor to be the bearer of the greetings of our Conference of Federated Missions in Japan to your honorable body. We greet you affectionately in the Lord. We greet you cordially as fellow workers in His vineyard. We want to fraternize with you and become close friends with you. We want to meet together, to talk together, to pray together with ever-increasing intimacy.

And if one may judge from the cordial expressions of some of my

colleagues, we from the Japan side are more and more feeling the intimacy and helpfulness of the individual personal relations. You brethren here are reputed to be "a warm-hearted, cordial company of people." And I have personal evidence already that you fully deserve the reputation.

I want to begin what I have to say by giving a few personal messages and by assuring you, brethren, that if there is any way in which we of Japan can serve you over here, it will be our greatest pleasure to do so.

For example, one brother, of our Aoyama Gakuin, who is one of the prime movers in the plans for the Christian University in Tokyo, wrote me a few days ago, as a part of his message to you, "Emphasize the fact that the Christian University we are planning is for the whole Empire and we want to make it a truly helpful institution for Korea too."

The Union Christian College for Women, which is perhaps nearer its realization than the University, will be another institution of the same sort, *for the whole Empire*, I am sure its doors will stand wide open for your promising girls who are wanting a college education.

Let us serve you in these institutions, brethren, and at the same time may we not hope to have help from you in perfecting them? Give us, perhaps, of your best for our faculties.

We have also a new Christian Literature Society that really makes me wonder how we have done evangelistic work, hitherto, without it. Dr. S. H. Wainwright is an adept at producing, and getting others to produce, timely Christian Literature. And Dr. E. N. Walne knows how to make that literature work when it comes from the press. Those two men are serving the rest of us, especially those of us who are engaged in Evangelistic work, most effectively. And they would be delighted to serve you too, at least as far as you can use the Japanese language for evangelistic purposes. And if you can point out other ways in which we can serve your cause, we wish you to feel free to command us.

And now, besides the advantages of our mutual fellowship, surely greatly promoted by this interchange of fraternal delegates to our respective Annual Meeting, and over and above any service we may possibly render you through our Literature Society, our College and University or in any other way, are there not points in which we can learn from one another?

We are learning from you, First, *practical comity*; co-operation by division of territory. It was a surprise to me, four years ago, to see how completely your larger missions have divided up territorially your pre-eminent responsibility. And I was glad to get from one of the brethren a hand-made map—he had it prepared purposely for me—showing these geographical divisions. I had never seen the like of it in any mission field. Now, that green map in the "Christian Movement in Japan" for 1914 tells the story to all Japan, and more or less widely to the whole world. Your plan is bound to save a great deal of overlapping and waste. And the way you preserve those geographical boundaries by the transfer of membership from one communion to another where a communicant

moves from one territory to another, is certainly altogether admirable. This is a great accomplishment—a real contribution to the science of missions.

Such a plan I fear could not be worked *in toto* in Japan. But we have learned from your experience. And in our own way we are actually preventing overlapping and waste as never before—we foreign missions at least. And I think the independent Japanese churches are being somewhat influenced in the same direction.

Self-support. The forwardness of your churches in Korea in the matter of self-support is known throughout the whole world. And it is an object lesson to missionaries not only in Japan but as well to those in all foreign mission fields. I think it has been an encouragement and stimulus to us in Japan though we ourselves have long been working on the same lines, as witness, *e.g.*, the fact that the *Kumi-ai* Body, with which I am most closely associated, has more than seventy self-supporting churches which in turn themselves contribute the funds necessary to carry on missionary work in help of a dozen important centers; or to take a more local illustration, the Sapporo church, of which I am a member, being 20 years old and having a membership of 300 of whom only 200 are resident members, built a new church edifice two years ago at a cost with site of 13,000.00 *yen*. This was done without appealing for aid to any outside source; and the edifice was dedicated free of debt in November, 1913. Its annual budget is 1,700.00 *yen* and its annual contribution to the *Kumi-ai* Body for missionary and administrative purposes together is 170.00 *yen*. For such results in self-help we are grateful; your good example in Korea may have helped us, at least indirectly, in attaining unto it.

Bible Study. Grounding in Bible knowledge is a point where you easily excel us, to our great regret. Your classes for Bible study where large numbers gather together and continue in study and in prayer for a week or two and then go out to evangelize their fellows is a form of effort which it has not been given us largely to enjoy. Perhaps the fault has been ours. Perhaps we have not taught aright. But it may be due in part to the fact that the Japanese read many things. The lay members read their Bibles; but they read even more, papers and magazines and books about Christianity. The new philosopher, the new theologian, the new religionist has his day in Japan and for a time his name is heard on the lips of every layman who has not sufficient culture to thoroughly understand what he reads. Tolstoi had his day. Then came Bergson and Eucken. And now we hear Tagore in the remotest country districts. I myself have tried the plan of a daily Bible study for a week or more with a congregation but I never met with great enthusiasm on the part of the people. The (Japanese) pastor of the church of which I am a member has some four or five classes a week for Bible study—he appreciates the need of grounding in the Scriptures—but I suppose the average attendance at his classes, out of a resident church membership of 200, would lack a good bit of being ten persons. Your success, brethren, in this line is away beyond us. We cannot attain unto it. At least we

have not yet attained unto it. But we joy with you. We appreciate that this Bible work is fundamental. And we press on as best we can.

(Concluded in next issue.)

THE FEDERAL COUNCIL.

The Annual meeting of the Federal Council of Missions in Korea met in the Central Presbyterian Church, Seoul, Wednesday, September first; and continued in session through Friday of the same week. Officers L. B. Tate of the Southern Presbyterian Mission, Chairman; W. G. Cram of the Southern Methodist Mission, Secretary.

It was a strong body. All the Missions were fully represented. This has not always been true in the past. Then a special cause for gratitude was the substantial unity that characterized all the discussions and conclusions reached.

Dr. George M. Rowland of the Federated Missions in Japan was present and gave a splendid address. He named among the things Japan has learned and is learning from Korea the following. First of all fidelity to the word of God. They have had some sad shipwrecks by those who began with what is misnamed liberal views and ended with an uninspired Bible and a Saviour robbed of His deity. Then too, in the matter of self-support for the Church. The speaker intimated that Korea may learn from Japan in the matter of self-control. He quoted an early Missionary as saying that Japan learned more by breaking away from foreign control than she ever could have learned in any other way. He outlined the Evangelistic Campaign that will run thro three years, saying it will cost 50,000,000 *yen*. Of this amount 25,000 *yen* will be given from America and 12,500 *yen* each, by the Missionaries and native Japanese.

The Council after full discussion decided to begin a Union Christian paper, for all Korea. The funds for starting it (4,000 *yen*) will be loaned from the Hymn Book fund. The Tract Society will manage the paper--thus insuring thorough business methods. Both the Methodists and Presbyterians felt that their denominational papers had not been accorded such a measure of success as to warrant continuing them. This new paper will be the only one (theological papers excepted) that will be published by the co-operating Missions. The new paper will appear January first. With the strong Committee in charge of it and its opportunity to fill a much felt want it should soon become a power for good in Korea, thus furnishing an additional evidence of the unity that marks Korean Missions.

The new Government Regulations on religious Propaganda were a matter for serious consideration. A committee from the Council waited on the Director of Home Affairs from whose office these regulations come. After full discussion on all the points of real concern, the committee reported that the Government had no intention of harassing or em-

barrassing the missionaries in their work, but that the new regulations, primarily, had in view those who seek to impose on the Government by escape from payment of taxes, and also such bodies, as Mormons, whom the Government might wish to exclude. These regulations are meant to give such power. The matter ended in the Council by the committee being instructed to put in writing the substance of the interview as reported to the Council and submit the same to the Director of Home Affairs and, after having been passed by him as correct, to send a copy of the same to all Missionaries in Korea for their use in meeting local officials throughout the country. It is believed that here a service of real value has been rendered by the Council that could hardly have been performed in any other way.

The matter that consumed most of the time and thought of the Council was that of the Schools and the new regulations for the same. There was no thought of minimizing the fact that the situation in regard to our Schools in Korea is one of extreme gravity and needs to be handled with great wisdom and patience. After a very full and free interchange of thought upon this matter a vote was taken expressive of the mind of a large majority of the delegates present, in view of the fullest light obtainable up to that moment, which expression the Secretary of the body was directed to forward, as matter of information, to the Educational Senate of Korea, into whose hands the whole matter was committed for further and fuller action as clearer light and later occasion might seem to render desirable. The Council was unanimous in its grateful recognition of Government favors in the past and in a cordial desire to co-operate with the Government for a happy solution of all the political problems it is seeking to solve and was exceedingly hopeful, especially in view of the light shed upon the Religious Propaganda situation by a single conference, through its representatives, with the Director of Home Affairs, that by friendly conference, insuring better mutual acquaintance, points of difference in educational matters would be happily adjusted.

A matter of importance was reported to the Council from the United States Consulate General. The communication indicated that it was charged that in Korea missionaries were writing to friends in Shanghai invoking their assistance in securing passports for Korean Students who were trying to reach America. The letter pointed out that such action was a violation of Japanese law and asked that be it discontinued. A resolution was adopted in accord with the request.

CHAS. H. PRATT.

MEETING OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN KOREA.

General Assembly met under the auspices of the Southern Presbyterians in Chunju Sept. 4-8 this year. It proceeded to do a memorable thing at the very first meeting in the election of a Korean moderator, the first since the Assembly was organized. Rev. Kim Pil Soo of Kunsan held the office very creditably, with occasional assistance from Dr. Moffett who served as vice-moderator. Mr. Pieters was re-elected treasurer, and Judge Ham Tai Yung, of Seoul was elected Secretary.

A person used to the work of one of the older Assemblies in another country might be able to pick flaws in what was done at this meeting, but there is no question that the Korean Assembly is a place of activity and accomplishment. This year there were seven regular, five special and four temporary committees to report; and time was at such a premium that it was even suggested that no one be allowed to serve on more than one committee. The Assembly, too, is developing the tendency, shown by some Mission meetings, to allow no decision of its committees to go uncontested on the floor. At times the Moderator, who had assumed office with a great deal of diffidence, had trouble in keeping the meeting in order according to parliamentary law. He and others will rejoice to see the translation of Roberts' Rules of Order come from the press. No one felt that the meeting had been conducted in a thoroughly satisfactory way; but there was no question that a notable step in development had taken place. There was a new feeling of independence in discussion, more responsibility shown in the disposal of the Church's funds and a dignity in holding for what was felt to be the rightful place of the Church in the nation's life.

Two very regrettable matters came to light. The former treasurer of the Board of Missions and the manager of the Christian News had been found guilty of defalcations to the amount of several thousand *yen*. A few men on committees know this, but the news was not the possession of the body as a whole until it was presented on the floor. A redeeming feature was that both these men had confessed before being suspected, and while one had nothing with which to make restitution, the other had done everything in his power to keep the church from suffering when he found that his plan to restore the money had gone astray. The Board of Missions has, as a result, some 2,500 *yen* tied up in land which in this time of financial difficulty could not easily be converted into cash. There is enough money on hand, however, to keep the established work in operation. When the Assembly heard of these defalcations it was first stunned and then roused to a greater feeling of responsibility.

The Korean Church is coming to realize more about the life and work of a missionary as it hears from its own representatives who have gone to places where life is harder, even, than here. The Assembly

heard from three of its home missionaries,—one who works in the Island of Quelpart, one in North Kando and one in West Kando (the districts just north of Korea), and from one of its foreign missionaries to the Chinese in Shantung. Hardships beyond measure they have had to endure. They have had to live the life of the people to whom they have gone, not having the advantage of the foreign missionary to this land whose home, at least, is separate. They are standing up for the principles which have been instilled into them, and the churches which they establish promise to have the right Orientation from the very beginning. The missionary to Shantung is to spend a week in each of the Presbyteries before returning to his field of labor.

The Korean members of the Assembly know that their work is not perfect, yet membership in such a body has given them new vision, and they are expecting the Church in this land to take its place in the life of the world.

WM. C. KERR.

THE NORTHERN PRESBYTERIAN ANNUAL MEETING.

The 31st Annual Meeting of the Korea Mission of the Presbyterian Church in the U.S.A. was held in Pyeng Yang, Sept. 12th-22nd, 1915. It was a splendid meeting with inspiration and aggressive work done. It would be hard to find a gathering anywhere in which more vital interests center. Itinerators and translators; doctors and teachers; nurses and home-keepers; new missionaries, all awonder at what is so new and hesitant as they await the Mission's plans for their life work now actually begun, and old stand-patters who carry hand-bags full of data and rush from Committee to Committee as though the whole Mission depended on their wisdom for guidance; the metropolitan brother rushing in on a midnight train with one small hand-bag and his cane and the brother from the Kangkei Mountains, who has come for days gliding down one of the world's beautiful riverways with an outfit of boats and servants and babies and baggage enough to stagger a timid soul; these all gathered for ten days of business struggle, social refreshment and spiritual uplift. Pyeng Yang is an ideal place for such a gathering and many a sacred memory will remain of the happy days spent together in that great mission center.

The visit of Dr. Robert E. Speer gave special importance to this meeting. The morning Communion service with the baptism of the children prepared all hearts for Dr. Speer's powerful address (of the first Sundry) on "Knowing Christ." For four days every opportunity possible was made to have Dr. Speer give more of his messages. No one who was there can lightly forget how near he carried us into the very presence of the risen Lord. With Dr. Speer came several friends and co-workers who also added to the meetings with their addresses and music.

Two fraternal delegates were conspicuous guests of the Meeting. Dr. A. K. Reischauer of the Japan Presbyterian mission and Dr. G. M. Rowland, the Japan Council's delegate to the Korea Federal Council were both valuable councilors. The new Governmental Regulations concerning Education and Religion and concerning the Propagation of Religions were a matter of great concern to all and these two friends were able to explain the situation and advise the Mission in invaluable ways. The Mission took action approving the Resolutions passed in the Federal Council concerning these new regulations and also action to prevent mistakes by individuals in connection with these new laws.

Medical work had its innings at this meeting in several ways. Dr. Bovaird, medical adviser of the Presbyterian Board in N.Y., showed in impressive words the unique value of the Severance Hospital and Medical College to all our mission work. The work done there, sets the standard in the eyes of non-Christian scientists and officials for our whole propaganda. It was a delight to hear how the Rockefeller Institute Commissioners had praised the work of Dr. Mills in his original investigations. Dr. Bovaird's address was a capital introduction to the big plans Dr. Avison unburdened himself of before the Mission. It does one good to see the large vision and boundless confidence of success that carry Dr. Avison on victoriously where others would halt. The Mission adopted with applause his plans for inter-denominational union in medical work and for establishing wholesale departments and for developing larger home support through an American Committee.

Some Annual Meetings seem to be little more than a struggle over finances. Divisions of grants and estimates and percentages and deficits and balances and appropriations and audits and struggles over the new requests; these are all necessities of the task and wearisome enough, at times. But what should be our joy this time but to have our real head Treasurer with us to flatter us with his approval of our financial methods and best of all to walk right out in front of every body and throw a beautiful bouquet at the feet of Mr. John F. Genso by saying that he was going home to see if he could find like men for all the other Missions under the Presbyterian Board. Such words are reward enough to cheer on our Treasurer and make the poor wrestlers with figures who inhabit the Fiscal Committee rooms bend to their midnight task and add up the long columns of Estimates once again to make it doubly sure. Half a million *yen* pass through the Treasurer's hands annually and it is high praise to the Fiscal Committee's laws that they guide all this money properly and divide it justly between all the needy departments of a large Mission.

The Union College question was up for consideration again and the Mission voted to ask the home Board to arrange for the carrying on of its part in the College independently of the Mission. Objection to participation in the institution was based upon the inability to exercise proper field control of the school and disapproval of the standards proposed for the school in the Constitution. The other schools of the

Mission seem to be doing good work but the financial demands, incident to employing Japanese teachers, caused quite a struggle to adjust moneys so as to meet this new set of bills. Educational work is becoming necessarily expensive. If the present increase in the cost of schools continues, new means for carrying them on will be required. During the educational discussions the Mission came to new realization of the unique and influential position held by Dr. Adams as Secretary of the Educational Senate. His knowledge of educational affairs is of inestimable value to the Mission.

The hard problem of the Annual Meeting centered in the Apportionment Committee. Changing of the homes and lives of fellow missionaries by the votes of a Mission is always a matter freighted with great concern and this, coupled up with the great needs of the various sections of the country for re-inforcements of workers, adds weight to the Apportionment Committee's burden. The Mission's work grows more and more complicated each year and though the Korean Pastors now carry a large part of the work formerly done by Missionaries, still, new tasks develop with the growth of the church. Bible Institutes are growing up in all the stations and the teaching of these Bible schools is becoming a large problem. The struggle to get exchange help in various kinds of work between the various stations grew intense near the close of the Meeting. Especially did it become apparent at this meeting that the force of Evangelistic and Educational Women workers of our mission is insufficient to bear up under the heavy burden of the growing task. A special Committee was appointed to make an emergency appeal to the home Board and Church for relief by sending out more workers.

The Mission took exception to the action of the Federal Council's action in settling aside part of the Hymn Book Fund for the publication of the new News Paper without first obtaining the approval of the Missions that contributed the money. But while disapproving of the method of procedure the Mission voted its consent for the Council to employ the Fund for the purpose planned, so the Mission's criticism need not interfere with the starting of the paper. The Mission was very reluctant to have to accept the resignation of Dr. Wells and forward it to the Board. Dr. Wells was voted an associate member of the Mission by a rising vote. Dr. Baird also resigned from his position in the Pyeng Yang College. He was granted special leave to go to Mrs. Baird who is in America.

Other factors of the Meeting were the Women's Meeting, the exhibits of the industrial departments of the schools, the social gatherings and musical programs. The ten days were full of toil and joy and after the farewells were said all turned homeward with new strength for the tasks of the year to come.

HERBERT E. BLAIR.

REV. JOHN ROSS, D.D., OF MANCHURIA.

PIONEER TRANSLATOR OF THE NEW TESTAMENT INTO KOREAN.

The Rev. John Ross, D.D., of Manchuria, died in Edinburgh, Scotland, on August 7th, after a brief illness. He retired about five years ago from active mission work in Manchuria and went to live in Edinburgh, where he continued his literary work and at the time of his death was engaged in translating some old Manchu books.

He arrived in China in the year 1872 and soon after suffered the loss of his wife. He, like Hudson Taylor, was very desirous to work in the interior and where no other missionary had laboured and so removed with his infant son to Moukden. He was soon visited by crowds of people who wished to see the "foreign devil" who had come to live among them. Fortunately Dr. Ross could endure any amount of personal insult and inconvenience, believing as he did that patience will always win out. Among others who visited him were Korean traders and as most of them could speak some Chinese, Dr. Ross learned from them a good deal about what was then the "Hermit Kingdom" and becoming deeply interested in the people and their language, with the help of a Korean, compiled a Korean-English primer and soon translated some leaflets on Christianity. Later, with the hope of interesting the home Church in the Koreans, he wrote in English a book to which he gave the title, "Korea, its history, manners and customs."

In 1875, with Rev. J. McIntyre, his colleague and brother-in-law, he began the translation of St. Luke's gospel into Korean, which he soon completed and which he hoped that either his own Board or the National Bible Society of Scotland would print but which they were unable to do.

In 1880 he approached the Rev. Dr. Wright, the Editorial Secretary of the British and Foreign Bible Society, with the object of securing financial help for the publication of the books of the New Testament he had translated. Dr. Wright in his warm, impulsive Irish way accepted the manuscripts of the depressed Scotch missionary and after making what investigations he could as to their value, the Society he represented refunded to Dr. Ross the initial outlay connected with the translation and made it possible for him to proceed with the work of printing.

Dr. Ross had to have the characters for moulds for the casting of the type cut from his own designs and then he had to cast the type and set up the book. As he had no practical knowledge of printing and could secure no assistant who had had any experience with moveable type, his task was by no means easy. He, however, was not a man that could be discouraged by technical difficulties and he kept at the work and in 1881 the gospels of St. Luke, and St. John, the first gospels to be printed in Korean, came from the press. This was followed by Acts in 1883 and in 1887 the whole New Testament was published.

With the publication of the Scriptures arose the problem of their circulation. At this time Christianity in Korea was a proscribed religion and anyone propagating it, did so at the risk of his life. However, some

Christians were found who were willing to incur this risk. One, at least, made the trip to the capital before the arrival from America of the missionaries under appointment to Korea. Some of the unbound books were tied up in bundles, as used up official papers were, and carried into Korea by traders from Moukden and of this Dr. Ross wrote to the British and Foreign Bible Society, which bore the expense of this pioneer work: "This work is at present not altogether free from risk.....and instances of blessing are not wanting."

Ross's translation of God's Word, admittedly not perfect and bearing many signs of Chinese idiom, was read and understood sufficiently to lead many thousands, if not to become converted, to be well versed in the general principles of Christianity and northern Korea was more or less permeated with Christian ideas and the soil not a little prepared for the harvest that has since been reaped.

In the years 1897-8 the Rev. J. N. Graham, of the Scotch Presbyterian Mission, the Rev. F. H. Sprent, of the Society for the Propagation of the Gospel, and the writer, who had Korea assigned to him as a part of his field of labour by the British and Foreign Bible Society, made a tour of the valleys west along the Yalu from Kangkei. We found, after a tour of several weeks, that we had a list of names of over 600 heads of families who professed to be Christians and who had put away all outward traces of idolatry and longed for baptism. Some had been waiting for seven or eight years for admission to the Christian church and offered to pay for teachers if they could be sent to them.

In the death of Dr. Ross, although a missionary to the Chinese, the Koreans have lost a loyal friend and one who laboured hard and journeyed long and often in those early days that they might have the Word of Life.

R. T. T.

BIBLE CLASSES.

The first thing in the discussion of our subject is to get a clear idea of what a Bible Class and its important features are. We have a very good description of what was in many ways an ideal Bible Class in the book of Nehemiah, chapter 8, vs. 1-3, 8-9, 13 and 18. If you read the account you will find that

"And all the people gathered themselves as one man unto the broad place that was before the water gate; and they spake unto Ezra the scribe to bring the book of the Law of Moses which Jehovah had commanded to Israel. And Ezra the scribe brought the Law before the assembly, both men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the broad place that was before the water gate from early morning until mid-day, in the presence of the men and women, and of those that could understand; and the ears of all the people were attentive unto the Book of the Law.....And they read in the book, in the law of God, distinctly; and they

gave the sense, so that they understood the reading. And Nehemiah who was the governor, and Ezra the priest the scribe, and the Levites that taught the people said unto all the people, 'This day is holy unto Jehovah your God; mourn not nor weep.' For all the people wept when they heard the words of the Law.....Also day by day, from the first day until the last day, he read in the Book of the Law of God."

There were at least four features about that class which we should try to keep in mind in all Bible class study.

First. They all turned from their usual occupations to spend day after day in constant attention to the matter before them. Whether men, women and children shall all study at the same time or different times, yet every member of the church should have these periods of study.

Second. The thing with which they were occupied was the Word of God. So, in our classes it is God's Word that should be studied. Great caution should be used in introducing other subjects, however good and necessary they may be in themselves. Lectures on evangelistic work, care of children, hygiene, pedagogy, etc. are all subjects that the Koreans need to study, but if introduced at all as distinct subjects in *Bible classes* apart from Scripture study it should be done very sparingly. It is doubtful whether much of the instruction given by the foreigner at such times on those subjects ever accomplishes very much. It is almost impossible for us to put ourselves in the place of the common run of Korean men and women, with their past history, heredity, habits of thought, their outlook upon life, their resources mental and otherwise, their habits of life, their surroundings, etc. and meet their present need. Let us not allow anything to crowd out God's Word in these popular classes. Rather let us introduce them to God *through His Word*, and Christ by His Spirit, will guide them and teach them according to their present need.

Third. In that class held so long ago, they read in the Book distinctly, and they gave the sense, so that they understood the reading. That is, they expounded what the Book said. So, in our classes, the supreme teaching is that which simply makes clear just what the Bible teaches. That kind of teaching produces positive results, and at the same time builds up a bulwark against error. Christian Science, Millennial Dawnism, the so-called New Theology and other modern vagaries cannot thrive in an atmosphere where the rank and file of the church are grounded in the teachings of the Word.

Fourth. When God's Word was taught then, it was intended to, and did produce results. The people wept when they heard the words of the Law, and they immediately set to work to bring their conduct into line with the requirements of the Law. All our classes should have an immediate and practical aim. Not merely to pass a pleasant week in an otherwise dull season of the year, but to bring men face to face with God, to inspire faith, deepen consecration, inspire love, brighten the hope and correct the habits and life.

I shall be very sorry if the "Poo-hoong-whei" (revival meetings) shall ever take the place of our Bible classes. A Korean pastor remarked to me once with deep conviction, "The 'sai-kyeng-whei' (Bible class) is the life of the church. It brings revival to us every winter."

If we accept the above as the true description of what a Bible Class should be it will help us in deciding some of the details of it.

I would like at this point to call the attention of any who may not have seen it, to the thoughtful article on "Classes" in the February number of the *Korea Mission Field*.

Classes may be divided for the purpose of discussion into three kinds, local, district and general; and each kind must in some ways be treated differently.

Let us notice first, the General Class, which is held for a large section, usually at the Mission Station.

What are some of its problems and how may they be met? One problem that we have had to meet has been that of a constantly changing personnel. Attendance on the part of many is not constant each year. Another problem is the large number of men that it is necessary to have in a division. The number is apt to be so large that it is impossible to do good teaching, especially in subjects upon which men wish to ask many questions. Another problem is that so many men are late, one, two or three days; and then again about the sixth day of an eight or nine day class they begin to go home. Another problem is that of assigning the men to the proper grade. They come from various districts and many of them are strangers to the committee having the work in charge.

In view of these problems I offer the following suggestions. First, the inspirational idea should have a large place in this class. See that the subjects taught, meet a present need or condition. Aim to have an evangelistic campaign work out as the result of the class. Or, if there are conditions of special difficulty common to the field, such as those that the people are passing through at the present time, those parts of the Bible especially appropriate to such conditions may well be studied. Or, if the spiritual level has declined, make this class a means of presenting truths suited to bring about a revival.

Second. Each year's course should be fairly complete in itself. I doubt the advisability of trying to follow a hard and fast course of study in this class, but if it is done, each year should be measurably independent of other years.

Third. More of the lecture method should be used in teaching. Not much questioning should be allowed. It is too apt to take up the time of many men with something in which only a few are interested.

Fourth. Missionaries should keep their hands on this class as long as possible. There should be enough of them at least to work out the plans. There are few things in class work more difficult than planning and carrying out this class so as to make it what it should be. In our station this class is now in charge of Presbytery, and at the present time

there is but one foreigner on the committee. I do not think it is the best thing for the class.

Fifth. The committee on the assignment of the men to their grade as they come in. We have a large committee composed of men from all the districts. Some one or more on the committee are likely to be acquainted with most of the men who come in. If any one has a better plan I wish they would explain it.

Finally, some of the above suggestions may be modified in the higher classes where the attendance is more constant.

Let us notice, in the second place, *The Local Class*, that is, the class held in each church, large or small, once or twice a year. All our churches hold such a class at least once a year, of a week each, and most of the churches hold a second class in the summer during the rainy season, but this second class is apt to be somewhat uncertain.

As for the teachers, the helper takes the lead in churches without a pastor. In the larger groups, by an exchange with the helpers in other circuits, he gets assistance from outside. He is also assisted by the best of the local men; elders, deacons and leaders. For teaching in these local classes I also have a list of the best men, not helpers, available for teaching in other churches in my circuit. This class is in charge of the helper and session—if there is a session, but if not, then of the helper and leaders. The missionary should counsel with the local church officers as to plans for the class. My helpers also send me a report of the classes they hold, the course of study, teachers, attendance and items of interest.

Have any of you been in the habit of giving special instruction for training these Bible class teachers, and if so, how? Most of my helpers being from the Seminary I have not felt the need for this so much as for some other things.

As for the course of study it is second in importance only to the teaching force. Its importance has been emphasized to me the past months and I hope to give more attention to it in the future. It should be adapted to the age experience of the church, to their previous knowledge and ability to grasp spiritual truth. Study the particular church and its needs.

Shall a course of study covering a number of years be formed for the local class? In many cases this can wisely be done, but those in charge should hold themselves free to depart from it to meet a special need that may arise.

I strongly deprecate an attempt to establish a uniform course of study for a whole district, though many churches in a district may be studying the same course to advantage. The tendency to-day is of course to reduce everything to uniformity. Where there is no sacrifice of life and usefulness uniformity may be good, not otherwise. Our Presbytery referred the matter of a uniform course of study for local classes to the Class Committee of Presbytery. The Committee met and discussed the subject. I did not express my opinion till the Koreans had formed theirs. The deeper we got into the subject the greater the

difficulty appeared, and while some of the members originally favored it, the Committee finally unanimously decided to report against it, and in favor of leaving the matter in the hands of the authorities of the local church.

The course of study for a local church should have a "natural progression (K.M.F.) giving the student a fairly rounded out idea of the Bible as a whole."

The third kind of class is the District Class. This comes between the general class and the local class, and is the class held in a missionary's district, or there may be two in the district. In my own field this is more important than the general as it is more generally attended by my people, being more accessible for a larger number of people. To a considerable extent it partakes of the nature of the general class and is governed by some of the same rules.

In arranging the schedule for this class all the helpers work over it together first with the co-pastor or pastors. Then I go over it with them.

We have no course covering a number of years, as yet, but think we shall frame such a course, making each year's work fairly independent of the others, yet with a natural progression.

CHARLES E. SHARP.

A YEAR WITH THE LEPERS IN KWANGJU.

It is just a little over a year, now, since Dr. Wilson left for America on his furlough, leaving me in charge of the men's leper hospital in Kwangju. I know very little about the disease for I am no doctor, but there are a few outstanding features which even a layman cannot fail to observe. A man without a sign of an eyebrow, face bloated, fingers bent at right angles and with sores insensible even to a probe; such a man is in all probability a leper. The disease seems to attack the limbs first, which literally rot away. The worst cases would seem to be enough to melt the hardest heart; but leprosy is so common here and the people so powerless to help in their extreme poverty, that their hearts are generally untouched by the pleas of the lepers.

To show their condition let me give an example. Kim lived in his one-roomed house with his wife and two children. Life at best was a bare existence, his occupation being that of a farmer. He works just one acre and the rent on that was one half the crop besides his having to pay the land tax. Only about half the year could he get his three bowls of rice per day, and the rest of the time he lived on weeds, or barley in season, or sometimes went without. When he married he went into debt and when his father died he added to this the debt caused by the funeral expenses. The debt did not amount to more than a few dollars, but it bore interest at 30%, so that with an occasional day's work at fifteen cents and with small farming resources it was hard for him even to pay the interest. Although his case was not extreme it was bad

enough as far as physical comforts go. Then, too, all those things which we Christians esteem the highest things in life, knowledge of God, love for a Savior, hope of life eternal, forgiveness of sin and an inner spiritual life of peace, all these were entirely absent from his experience.

Added to all these things Kim became a victim of the dreaded disease. At first he did not know what it was, but month by month its symptoms showed plainer and plainer. His strength failed, little by little and he borrowed more money and bought native medicine which, of course, did him no good. For a year or two he managed to get along some way and then calamities followed thick and fast. The owner of the farm knew of his disease and refused to allow him to rent the place as before; the creditors seized his house, the wife and children went back to her mother and soon the news came that she had another husband. His relatives would have liked to help him, but they, too, lived in those little one or two roomed houses. Kim's hands became bent and unmovable, so the poor leper, without work, without friends, without hope and without God took the only course left, that of a beggar for the few remaining months of his life. Filthy, ragged, foul smelling, despised, wretched, hungry, kicked and cuffed about, sleeping in ditches and out of the way places, covered with sores and contracting other diseases which so abound in the filth of the Orient, what more fitting object can we find on earth to suggest the woes of hell.

But Kim finds his way to the leper hospital where, fortunately, he is taken in. He gets his first bath for months; his sores are washed and bandaged, his top-knot is cut off and his short hair is freed from lice, new clothes without vermin are supplied and a big bowl of rice with a warm clean room complete the wonderful change. Care and cleanliness heal the sores, filth diseases vanish and so he has a new bold on life. But the most wonderful change of all is yet to come. From the day he entered, the other inmates told him of Jesus, of God, of eternal life and of a heaven where there would be no more pain. He was told to learn to read as soon as he was able. He said he could not learn as it was too hard and he was very stupid. But the manager was insistent that he should try and another inmate of the hospital was assigned to teach him. So he made the attempt and in a few weeks was reading well enough to stand his examination and was given a New Testament. By attending prayer in the chapel every morning and the Bible classes in the evening, he learned the commandments, read the story of Jesus in Mark, which in time had its wonderful effect, and Kim knew Jesus in his heart.

This story of Kim is more or less duplicated by many other inmates of the hospital. Some did not reach the stage of beggarhood, some had well-to-do relatives, some still owned their homes, some were not quite as far gone with the disease, but others had to be carried to the hospital, others came but to die, others also, have shown wonderful progress in Bible Study.

I wish some of you could see the maps that certain lepers drew from memory holding the chalk between the second joints of their

bent up fingers. Three have recited the shorter catechism. But when it comes to Bible Study we have some shining lights, for some of our best Bible students in the field are in the Leper Hospital.

It was also my privilege to baptise twenty-eight in the men's hospital this year. This ceremony with the announcement of a large number of new catechumens, celebrations of the Lord's Supper and awarding Bibles for recitation of catechism, was a great source of joy to me, and thanks to God, a fitting close to a most successful year in His service.

This is only an account of the men but there is also a Hospital for the women, of which I must tell you another time.

J. V. N. TALMAGE,
(Superintendent, pro-tem.)

OF SUCH IS THE KINGDOM OF HEAVEN.

"Will that keep him from having marks on his face, Pueen?" she asked in her soft, low voice, looking with pride on her little boy's clear healthy skin. It was a young widow who spoke, who one day in the early spring when the fear of grievous sicknesses comes, had asked: "Pueen, can our doctor vaccinate people so that small-pox won't enter them?" "Why, yes!" was the reply. "And Yohann hasn't been vaccinated yet, either, so let us arrange with the doctor to vaccinate them together."

So she came, carrying on her back a little boy of three so like his mother that even had they been seen apart it would hardly have been necessary to ask: "Is he your son?"

Korean babies are, alas, too often puny and small and diseased, but his mother might well be proud of the firm rounded limbs and clear healthy colouring of sturdy little Suktaikie. Though Yohann—little John Watson—is usually supposed to be much older than he really is by the Koreans, no one would have doubted for an instant that he was much the younger of the two little boys who sat with bared arms in the doctor's surgery that day.

And then there were always mutual enquiries, until without any trouble both sore arms were well again; but by and bye when the hot summer days came little Suktaikie fell ill, and the little mother, carrying him up to see the doctor, looked so anxious as she said: "Pueen, you have the Moksa' as well as Yohann, but this is all I have." We comforted her as well as we could, and glad we were when the little fellow, through his mother's care, was quite himself again.

So we grew to love the gentle little mother, and greeted her always with, "How is Suktaikie?" watching the warm glow of her eyes as her quiet, sweet voice replied.

Gentle she is; but Suktaikie's mother is a battler too! Now we are rarely disappointed when we look for her face in the church; but it is only nine or ten months since Miss Moore asked: "Do you know the young widow with the pale clear complexion who comes sometimes to

church? She works in the net factory." And till then we had rarely seen her. She had come to the church at times two or three years before, but her husband had not been pleased and the grip was not strong, and she had just dropped away. But a few days later she came to the mission house for a sight-see, and in conversation with her, watching the sweet attractive face, and listening to the clear soft voice, we loved her, and gathering from her words something of what life must mean to her, at once we respected and admired her too.

Widowed at twenty-two, with the fair clear complexion that Koreans admire, and attractive in bearing, the path she might have chosen is a gay, less strenuous one, and one not dishonourable in Korean eyes; but Suktaikie's mother chose, and chose naturally, the stern rough way of toil, and became a worker in a fishing-net factory, breadwinner not merely for herself and her little son, but for her aged parents—mothering, if would seem to us, not merely her little son, but her fragile old father and her mother as well.

She had begun to come to church again, and in spite of difficulty in the home and amongst her companions attended frequently. Then she began to come to class each Sunday afternoon, to study and prepare for baptism. The first time she came someone asked that we begin by singing Luther's Cradle Hymn, which we did, the little widow following the words in her book. When we had finished singing she asked, "Did Jesus really come to earth like that, Pueen?" and her soft brown eyes looked so eager and interested that we left the lesson prepared for the day, and class and teacher joined in telling the simple Gospel story. Yet before this she had called herself a Jesus-believer. She had come to church, and the winsomeness of Jesus, revealed, perhaps, in the relating of some incident of His life, had won her love; but this was the first time she had listened to the beautiful story as a whole, and the delight of telling it to one so interested was a deep joy to each of the rest of the class. It was as if we heard the story afresh. The fine eyes glowed and the sweet face showed every shade of expression as she listened, revealing the mother-heart thoughtful of her only little child as she heard of the Father sending His Only Son and of the coming of the Christ Child to earth. Such as she, surely, gentle and pure in heart, was the mother who nursed the little Babe in Bethlehem—revealing pain in His sufferings, joy in His joy, intense sorrowful interest in His crucifixion and in the cause, and joy and relief in His resurrection and ascension, and in His future coming again.

Thus our interest in the young mother grew, and we watched eagerly for the sweet face each Sunday. Sometimes, at first, we missed her, and afterwards she would explain in her simple way that she is paid by the amount of work she does, and so it is hard, on account of the people dependent on her, to leave work on Sunday. But gradually, without, I think, being told directly she must, but gathering it from her study, she has come to be more and more regularly in her place Sunday by Sunday, and often at her side there sits the little boy with the face so like her own.

Meanwhile, she studied with wonderful interest and zeal, and so a short time ago was examined for the catechumenate, her answers revealing a surprising insight, and much appreciation of all she had learnt in a few short months. Frequently answers are given by rote; hers show real thoughtfulness and real understanding. She is one of those whom the very winsomeness of Christ has won. Questioned as to her reason for wishing to go to Heaven, she replied, "That I may see Jesus."

In the Master's garden there are flowers of every kind that bloom, strong, fragrant roses, half-hidden violets, bright peonies and sun-flowers, and honest simple daisies, and Suktaikie's mother is a pure white lily.

One is struck always by her loving greeting, her sympathy for others, her anxiety if there is the slightest sickness amongst the missionaries, and by her gentle aloofness past which scorn and criticism and persecution flow unnoticed.

Such is Suktaikie's mother, a woman every inch, a mother good and true, a battler, the breadwinner for her home, and withal pure and sweet like those who "shall see God," and with a faith like the faith of those of whom Christ said: "Of such is the Kingdom of Heaven."

MRS. R. D. WATSON.

LIGHTS AND SHADOWS OF AN ITINERATOR IN KOREA.

I want to tell you about some of the bright spots I have found in traveling among the Korean villages, but will try to keep the shadows for home consumption. On course such a story may be a little misleading, but we cannot help that, for we are told that is the kind of story Americans like and will read.

At Tongyung I was surprised to see a bell hung in a tree some distance from the church. Later I learned that it was the church bell and that the tree was the abode of the spirits formerly worshiped by the villagers. Is this a fulfilment of the promise "The gates of hell shall not prevail against it?"

The Korean Christians by diligence in business and Sabbath observance are giving their testimony. Where the people used to say that they could not be Christians because they were too poor to keep Sunday, the Christians are known to live as well or better than their neighbors and have become models of industry to them. Among the first believers at this same place was a small merchant named Paik, who for years had a hard time to keep the wolf from the door. While rival merchants, seven days in the week misleading buyers as to first cost of goods and their quality, made a good living, Mr. Paik, refusing the sell goods on Sunday and to deceive his customers, made poor sales. For five years or more his struggle against poverty was pathetic but his conduct never changed. In course of time he came to be known as one whose word might be depended upon. Now he sells goods

where his rivals cannot and is in comfortable circumstances, thus illustrating that "godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

While doing some pastoral work in one of the neighboring villages I was led to the house of a family lately identified with the Christians and was told that they had become worshipers of the true God in this way. They were moving into a house lately bought of a Christian when the former owner said to them "This is not a spirit worshiping house but a God worshiping house. I have worshiped God three years in this house and have prospered. I hope you will do the same." The family replied that they would not worship devils in that house but would worship the true God. They have since been regular attendants at church services.

At Hamyul, Mrs. Whang, a young heathen woman, heard the gospel from a woman neighbor and began to attend the church with her. Her husband opposed her being a Christian and forbade her attending church. For not obeying, she was abused and beaten repeatedly. When her husband threatened to cut her hair she meekly replied that she would then go to church with her hair shorn. Despairing of changing her mind he sent her back to her parents. Afterwards, repenting of his folly, he induced her to come back to him but with the understanding that she might go to church all she wanted. Knowing not how to read and not having any one to help her in the home and little help outside, she has poor opportunity to learn, but she is a regular attendant at the services and is a hopeful applicant for baptism.

Han Meng Po was a member of the church at Hamyul and his wife was a catechumen. He joined the rebels, was arrested and for three years his people did not hear from him. His mother-in-law returning from the Capital said that she had seen him frozen to death in prison and urged her daughter to marry again for support.

The daughter, reduced to begging, with two children dependent upon her, married a believing widower. One year later her first husband appeared and claimed her as his wife. She went to him though he was no longer a believer. When she became seriously sick he prepared to sacrifice to the spirits. She protested and urged him to pray to God. He asked if God would hear such a sinner as he. She told him that God would hear him if he would repent of his sins and determine, by the grace of God, to live right. He knelt down and prayed as best he could. From that time she began to improve and was restored to health. They are now earnest Christians.

A personal bright spot is the appreciation of the people. In their prayers, and to us personally, they often express their gratitude for what has been done for them, while their zeal in communicating their blessings shows that their professions are real. They deserve the best we can give them.

W. B. HARRISON.

THINGS KOREAN.

I. KOREAN COFFINS.

We are holding a class here. As I teach the Gospel of life, I sit on the floor of the guest house with my back against two shiny black coffins, piled one on the other. I felt tempted to sit on top but that might not have been polite. I am not sure of Korean etiquette concerning sitting on your host's coffins.

These coffins are evidences of the filial piety of our host, who, according to Korean custom, prepared them, one for his aged mother and the other for his more aged "great mother" *i.e.* his father's oldest brother's widow. The old ladies shift their gaze from the polished boxes to their dutiful son with proud and happy eyes.

Pray for them that they may listen well to the preacher as he tells them of the Way of Life and tries to prepare them for the inevitable, which these coffins so plainly indicate.

* * * * *

The dutiful son in Chosen thinks this a pleasant way of showing his filial piety. We may not think it cheerful but as long as his parents are so pleased and satisfied it must be all right. It is another evidence of the common sense of the Far East about some things concerning which we have lost our common sense.

As soon as the parents reach the age of sixty years, the son lays away—often in a conspicuous place—the caskets that shall contain their earthly remains. It sometimes makes one feel slightly melancholy—perhaps nervous—to be entertained for the night in a room that contains these tokens. One night many years ago we were so located. The coffin was resting on two rafters that extended along the end wall of the room—such as are found in all country houses and are so useful for holding the household clothing and pumpkins and for bumping your head. The ends of these rafters extended thro the wall and projected a foot or two under the eaves on the courtyard side.

Shortly after we blew out the light and lay down—just as we were dropping off—out of the coffins began to come forth sounds such as ghost stories say dead men make when they think of their past sins and toss uneasily in their coffins.

My Korean companion stood it as long as he could and then we lit the lamp and got up to investigate. Lifting the lid we found nothing but dust inside. Still the noises came forth as soon as we let it down and stood silently listening. Finally, the Korean burst into a laugh, opened the door into the courtyard and investigated the ends of the rafters. He was right. The family chickens were roosting on those ends, and every time they scratched the rafters the coffin, acting as a sounding board, repeated the vibration and threw it back and forth within its cavity.

However, this discovery did not cure the insomnia of the chickens

nor the consequent insomnia of the travelers, till the sun rose, and the crowing of roosters, the stamping and neighing of horses, the squealing of pigs, the quacking of ducks, the crying of babies, the barking of dogs and other noises human and in-human poured in from the courtyard, drowned the noises of the chickens turning over on the rafters and lulled us to a morning nap—until the flies woke up.

F. S. MILLER.

II. A LIVELY CORPSE.

Ten years ago there died in Seoul a celebrated policeman who was popularly called "The Hawk" because his marvellous power of sight equalled that of the bird. Many are the stories that are told of his constabulary skill, but perhaps the most startling is the following :

One night as he was on his rounds in a part of the city in which many rich gentlemen lived, he heard a curious commotion in one of the houses. It was not the lamentation for the dead which breaks upon the stillness of the night when a husband or child passes away ; nor was it the screaming of the *mudong* as she tries by her incantations to frighten away the spirit of disease. It was a quite unfamiliar sort of disturbance and "The Hawk" paused at the gate to learn what it might mean. Presently there was a murmur of excited voices and a great shuffling of feet inside the gate. It was opened and out came a crowd of men and women servants pale and distraught, each seeming to be seeking safety in flight. The policeman drew one of them aside.

"What is the trouble here?" The man tried to wrench himself away, looking over his shoulder as if fearing that a ghost were after him, —but "The Hawk" held him fast.

"Trouble! why trouble enough! the master died yesterday and we had him all clothed in burial garb ready for the funeral, but to-night he suddenly rose from his coffin and now he stands there in the middle of the room staring straight ahead and not saying a word.

We have done nothing wrong, that he should come back to life,—no one has let a cat into the room that he should stir from the sleep of death, and yet there the gruesome thing stands, and whether it be man or spirit I dare not guess. For heaven's sake, let me get away from the place!"

"Very curious," mused the officer, and drawing his club he entered the court yard. The house was completely deserted. "The Hawk" glanced sharply around and then entered the room where the dead should be. "The *thing* was still standing there in the middle of the room gazing upward into space, wrapped in its cerements. It took all the nerve the policeman could muster to approach it, but he did so and now the two stand facing each other, the living and the dead. "The Hawk" aimed a blow with his stick and struck the corpse in the face. It never moved. A thrill of genuine fear went through the limbs of the officer, for it is no safe thing to be playing tricks with a real corpse, as he well knew ; he struck again, and this time the secret was out, for the supposed dead man, instead of falling over like a log, crumpled down at the

knees and lay all huddled up on the floor. The officer whipped out his cord, tied him neck and heels and then demanded in a stern voice,—

"What have you done with the corpse, and where are your accomplices?"

"Under the floor," whimpered the thief, "and the other fellows are hidden in the *tarak*." The policeman turned back the mat and saw a loose stone slab beneath which lay the genuine corpse. The gang had entered and played a trick upon the people to frighten them all away, after which they intended to loot the place.

Korea Review.

CHILDREN'S CORNER.

LEARNING TO PRAY.

Some months ago we were talking about Korean children beginning to go to school, to a school where they could learn about things they wanted to know. But there are some Korean schools, where they learn how to say their prayers. You would certainly think their mothers could teach them *that* much, wouldn't you? But up on a beautiful high mountain in southern Korea is one of these schools. There is a big crowd of little boys, and the teachers are all priests of Buddha, that is preachers or ministers of a heathen god, who really isn't anything at all, but just a "pretend" god people have made up, like you make up a dragon in a fairy tale. The school room is a temple of Buddha, like a church built for the heathen god, and instead of a blackboard and desks and chalk and things such as are in any school room you ever saw, there is only a whole lot of idols. Some of these are images of Buddha, great big wooden figures, large as a grown man and ugly as an old rag doll, the kind of things that I should think would make the little boys scared when they lie down to sleep in the dark and remember what is standing in the corner. But those great dolls are not all; there are four big brass tigers, too, in that curious school, plenty large enough to use for hobby-horses. If the teacher should just go out at recess, wouldn't a room like that make a grand jungle, where you could play tiger-hunt with bamboo bows and arrows? But do you know what those little Korean boys do with those big wooden dolls and brass tigers? This is the strangest thing of all,—they say their prayers to them! I told you that in this school they were taught to say their prayers, and these are the things they pray to. And their teachers, the priests, pray to the idols too, and teach the boys very carefully, hour after hour, so that when they grow up they can be priests themselves.

Long, long ago on another mountain. Mount Carmel, there were some heathen priests praying to another old, made up heathen god that they called "Baal." It is a splendid story, so if you do not know it, get some one to read it to you out of the Bible. All day long those priests prayed and called and cried out loud: "O Baal, hear us."

And what happened? What would you think would happen? The Bible says: "There was no voice, nor any that answered." How could an old idol made out of wood or stone or brass answer? How could a pretend god that you had made up in your mind, answer?

And then when you think of the strong, true God, your Father in Heaven, loving to have you pray to Him, wanting to help you in every way, always *listening* to you,—better even than mother, who is sometimes busy or talking when you try to ask her something, does it not make you ashamed to think how little you often care about your prayers?

God has been so good to all of us who know about Him. Even if you never thought of it before, you can thank Him right now and always after this that you have the true, real God to pray to, and that He listens and answers. And best of all you can ask Him to let the little heathen children soon learn about the true God and true prayers.

MRS. L. H. DANIEL.

NOTES AND PERSONALS.

A son was recently born to Rev. and Mrs. Wm. Scott, of Wonsan.

A daughter, Anna Barbara, was born to Mr. and Mrs. John F. Gense, in Seoul, September 23rd, 1915.

Miss E. Pash who, about a year and a half ago, accompanied Miss Perry (who has since become Mrs. Newberry) to England, returned to Seoul the 18th of September.

Miss L. G. Peart, a niece of Mrs. Newberry, who was left in charge of The British Evangelistic Mission when her aunt departed for England, for more than a month has lain dangerously ill of typhoid fever in the home of Mr. and Mrs. Thomas Hobbs in Seoul. We are very happy to state that about the 23rd of September, Miss Peart began to mend and since then has been steadily improving.

Rev. E. J. O. Fraser (Sept. 28th) was lying dangerously ill of typhoid fever at Wonsan; let us bear him up in our prayers.

REINFORCEMENTS.

A new missionary, Miss Gray has recently arrived for the reinforcement of the Methodist Episcopal Mission, South,—she will be assigned during the Annual Meeting of that mission now holding at Songdo. The Northern Methodist Mission also has welcomed a new worker, Miss Marie E. Church who will teach at Ewha Haktang.

Chunju Station would like to introduce to the Readers of The Field Dr. and Mrs. Robertson whom we have lately welcomed to our community. They are getting down to the study of the language and are adapting themselves to their new surroundings with commendable ease.

During the past week the Christians of Chunju have enjoyed a rare treat. The General Assembly met in the West Gate Church with an attendance of about 60 Korean Pastors and as many Elders and 53 Foreign Pastors. The ladies of the Station thoroughly enjoyed having the opportunity of meeting old friends and making new ones.

FURLOUGHS.

Miss Mary Hillman of Chemulpo has returned to her station after a three year's absence in America spent in caring for her mother, and Miss Lulu Miller, of the same station, has returned from furlough in Germany where an operation was performed on her arm which had been rendered useless by an accident while itinerating. She has regained the use of it tho it is not quite as good as new.

Arrivals—Rev. Corwin Taylor and family to Kongju,—and Dr. Norton and family to Haiju.

Departures—Mrs. A. H. Sharp, accompanied by Miss M. Beiler has gone. Dr. and Mrs. Hugh Currell, left for Australia on Oct. 10th. Dr. Cutler of Pyeng Yang, left in Sept.

Transfers—Rev. J. F. L. Macrae of Australian Mission has been changed from Kuchang to Masanpo, and Rev. A. G. Welbon and family from Andong to Pyeng Yang, the latter arrangement to become fully operative after their furlough, which will occur in about a year.

On the evening of September 16th a reception was held for Dr. Robert E. Speer (who was "making an afternoon call in Korea") in the Central Presbyterian Church of Seoul, during which the distinguished visitor addressed a large gathering of his friends.

During the afternoon of September 17th the corner stone of the Arthur T. Pierson Memorial Building was fittingly laid in Seoul. Dr. Robert E. Speer spoke.

At three o'clock p.m. on September 24th dedicatory services of the beautiful building of The Union Methodist Theological Seminary were conducted within the structure, in Seoul. Addresses were delivered by Bishop Hoss of the Southern Methodist Church and by Bishop Harris of the Northern Methodist Church.

On Wednesday evening Sept. 22nd an interesting and valuable stereopticon lecture was given by Dr. T. H. P. Sailer of Philadelphia, who had been a member of the "Speer Party" during its sojourn in the Philippine Islands, recently, upon the subject of the development of education in those Islands by the United States Government. The lecture was delivered in the large auditorium of the Seoul Y.M.C.A.

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MEMORANDUM ON

THE SEPARATION OF EDUCATION AND RELIGION IN CHOSSEN.

By the Rev. Arthur J. Brown, D.D.

December 21, 1915.

I enclose a copy of a communication dated November 4th from the Honorable M. Komatsu, Director of the Bureau of Foreign Affairs of the Government-General of Chosen, in reply to my communication to him of June 16th, a copy of which was sent to you at the time. You will note that Mr. Komatsu, in the first paragraph of his letter, states that he discussed the question quite fully with Dr. Robert E. Speer during the latter's visit in Chosen and that I "would hear from him in the near future all about the question." Dr. Speer has now returned to America and of course will report separately upon his impression of that interview. Its general tenor is indicated in the following extract from his, Dr. Speer's, letter to me of September 20, 1915, shortly after the conversation with Mr. Komatsu:

"Nothing could have been more satisfactory than these interviews in friendliness of tone and in effort to find solutions of present problems. To see the prejudice and suspicion of some of these men dissolve and to talk over with them in the frankest way the problems which have arisen and to find them thoroughly ready to devise working arrangements with us when they realize that they can do it in an atmosphere of sympathy and appreciation, has been a great experience."

A few missionaries who have personally discussed the subject with Mr. Komatsu, or with other Japanese in high position, have written to the same effect, although most of the letters that I have received from the field have not taken such an encouraging view of the situation. However, the statements of Mr. Komatsu to Dr. Speer and other callers are certainly very gratifying. Such

an experience would have warmed any one's heart. We have waited until Dr. Speer's return and it would be a great relief if we could now base our procedure upon the gracious things that were stated to him in Seoul.

Unfortunately, the written statements of Mr. Komatsu and also of Mr. Sekiya, the Director of the Bureau of Education in Chosen, do not harmonize with the reports of their conversations. The interesting question is therefore raised whether we should be guided by verbal, personal assurances of Japanese officials in private interviews, of which there is no authorized record which binds them or their Government, or whether we should be guided by the plain text of the law and those declarations regarding it which Mr. Komatsu and his associates have made in writing over their signatures and which cannot be disavowed. Officials the world over, and particularly in Asia, are apt to be so gracious and charming in welcoming distinguished visitors that it is easy to get a wrong impression of their real intent. It is significant that when a committee of two missionaries, after a delightfully reassuring interview with Mr. Usami, Director of Internal Affairs and Religions, regarding Ordinance No.83, made a memorandum of what they thought he said and then submitted it to him for his approval, he replied that there were "some corrections to be made." If he has returned the corrected copy, it has not yet been reported to me. Note also the following extract from Despatch No.370 of October 21, 1915, to the Department of State in Washington, which the Department very kindly sent to me:

EMBASSY OF THE
UNITED STATES OF AMERICA
Tokyo, October 21, 1915.

No. 370

The Honorable,
The Secretary of State,
Washington.

Sir:

I have the honor to refer to the memorandum which I submitted to the Department when I was in Washington, in regard to the manner in which the American missionary schools in Chosen would be affected by the revised School Regulations recently promulgated by the Government-General, a translation of which was enclosed with the Embassy's unnumbered despatch of April 5, 1915.

As the Regulations are construed in the memorandum referred to, it is optional with private schools whether they conform or do not conform thereto; and if they choose not to do so, they will be at liberty to give religious instruction.

In view of the conflicting interpretation placed upon the law, I have, since returning to my post, made further investigation into the question. I am now in possession of definite information from an indirect but official source to the effect that the statements made in the memorandum are not correct.

I am now satisfied that all private schools engaged in providing a common (general) education must after ten years conform to the government regulations, and refrain from teaching religion during school hours.

Exception to this requirement is made only in the case of schools, not giving a general education, but teaching a special subject or subjects, such as theological seminaries, foreign language schools, book-keeping, et cetera.

As to what the law is and as to what Mr. Komatsu and other high officials have authoritatively and in writing said regarding it, the following citations will be of interest:

By the Governor General of Chosen in "Instructions concerning the revision and enforcement of the private school regulations, etc." issued by the Governor General of Chosen under date of March 24, 1915, and addressed to local authorities concerned:

"In such schools (private) no religious teaching is permitted to be included in their curricula nor religious ceremonies can be allowed to be performed.....The education of the people shall stand independent of religion. No Government and Public Schools and those schools having the curriculum fixed by the Law and Ordinance of the Empire can be allowed to enforce religious education or conduct any religious ceremonies. The functionaries concerned ought always to bear the statement in the Proclamation and beware of being led into a wrong course."

By the Honorable M. Komatsu, in the Seoul Press, April 2, 1915:

"The principle of the separation of education and religion is absolutely necessary in Chosen."

By the Honorable M. Komatsu, in the Seoul Press, April 3, 1915:

"The enforcement of the principle of the separation of religion and education now projected in Chosen and gradually to be realized.....does not admit of any objections or criticism by anybody, native or foreign.....there is no other course open for the Government than to carry out this principle of the separation of education and religion."

By the Honorable Teisaburo Sekiya, Director of the Bureau of Education, Chosen, in the Nankai Press, March 30, 1915:

"The authorities are very appreciative of the valuable contributions made by religious schools in Chosen to the development of civilization and education, but they cannot allow the present state of education in Chosen to continue for long. ...Private schools having common industrial or special education in Chosen are required to fix their curricula in accordance with regulations controlling public common schools, higher common schools or Government special schools, it being also prohibited to them to include any course of study other than those authorized by those regulations. In other words, all schools, no matter of what name or kind, common, industrial, or special schools, are required to conform to the system regulated for them. In consequence in all these schools it is prohibited to give religious education or observe religious rites."

The same official is evidently referred to in the following extract from a letter in the Japan Advertiser of August 7, 1915:

"A short time ago the writer called on the head of the Educational Bureau of the Imperial Government of Chosen and asked him what would be done with a private school that did not secure a government permit. He replied that it would be closed. When I called his attention to the fact that this had not been done in Japan proper, that certain schools had been allowed to operate without government recognition, he simply replied that it is different in Chosen.

"Referring again to the matter of the Bible being taught in the new college in Seoul, I went to Seoul last week and had a long and candid talk with Mr. Sekiya the head of the Educational Department of the Government General of Chosen. Among other things he told me plainly that the Bible or religious teaching would not be allowed in the new college, explaining that was established since the new regulations went into effect and would have to conform to them. In reply to my question he said schools without government permission would have to shut up. I replied that schools in Japan ran without Government recognition. To which he answered that it was different here."

"The Official Gazette", Tokyo, of March 29, 1915, published a statement which included the following:

"The Government-General in carrying into effect the Educational Ordinance for Korea, announces that not only Government and public schools but also private schools, whose curricula are fixed by provision of law, shall not be permitted to give

religious instruction or conduct religious ceremonies. In harmony with the progress of the times and in order to unify the national system of education, no private school which carries on important educational work, their curriculum being regulated by provision of law, shall be allowed to add to its curriculum religious instruction or conduct any religious ceremonies."

The missionaries on the field have no illusions as to the meaning and effect of the regulation for "The Council of Federated Missions", representing the Missions of all the six Boards operating in Chosen, at its annual meeting in September passed the following resolution:

"As the revised educational ordinance of 1915 of the Governor General proposes, among other changes, to exclude religious instruction and religious exercises from all private schools, including some hundreds of schools conducted and financed by Christian churches and missions, the Federal Council feels itself called upon, in view of the interests of its home constituency, the purpose for which alone its members reside in this land and the object for which the funds used to maintain schools are contributed, to affirm that in our judgment the conditions would crumble, if not completely close our Christian schools. We would also respectfully request the attention of the authorities to the fact that the revised ordinance is not in accordance with former assurances given by the Government on the point of the freedom of Bible instruction in Christian schools and to the fact that the Japanese system of education permits liberty of religious instruction in private institutions; therefore, under the provision of ten years given to established schools, we will continue our schools in the hope that some modifications might be granted before the time expires and we trust that with reference to new schools, which come at once under the provisions of the ordinance, some measures may be provided by which they may operate at least on the same conditions as in Japan proper."

Mr. Frank H. Brockman, Secretary of the Y.M.C.A. in Seoul, who was present throughout, writes:

"These resolutions were carried with only one dissenting vote. I was delighted with the spirit shown throughout the entire conference. Loyalty to the Government and a desire to cooperate in every way possible was shown by every delegate."

It thus appears that the protest was specific but that it was not prompted by any spirit of opposition to the presence and general policy of the Japanese in Chosen.

The Rev. James Adams, D.D., Secretary of the Senate of the Educational Foundation of Chosen, wrote July 13, 1915:

"It is to be noticed that this situation is not at all that which obtains in Japan itself. Instead it is essentially different. In Japan proper through the Common Schools where education is compulsory, there are but few mission schools. And in these the Government is strict in its requirements. In such schools as exist, however, religious instruction is not forbidden. In higher schools, academy and college, the school has the utmost liberty of choice accorded. If it conforms to the Government system, secularizes, and meets the other conditions it has certain privileges which other schools do not have. It may however not conform and continue to operate, in which case it has the utmost freedom of religious instruction in its curriculum. Of this type is our Meiji Gakuin, and the Methodist Ooyama Gakuin. The option given is 'Conform or stay out.' Here the option is given 'Conform or close up.' One is an option of permission, the other an option of suppression. In this they are fundamentally different, and in so far the situation in Korea is more grave than has been in Japan. No liberty of choice is given. It is secularize or go out of business."

The Rev. Charles E. *Sharp*, Chairman of the Executive Committee of our Presbyterian Mission, wrote August 16, 1915:

"It is well to note the Government's position...that in order to obtain the government permit all religious teaching and religious exercises must be cut out, and that schools will not be permitted to run without a permit...Humanly speaking it looks as though our schools were doomed."

Many of us, who are such real friends of Japan that we are disposed to look for the most favorable construction that can be placed upon an act of the Japanese Government, have tried to reassure ourselves by the frequently reiterated statement that the Japanese are simply doing in Chosen what they have long done in Japan and that as our missionary schools are having no serious trouble there, we should not assume that we shall have trouble in Chosen. Indeed it is freely said by those who make light of the present regulations that they are substantially those which are in force in Japan, and that therefore we need not worry about them. Mr. Komatsu himself effectively repudiates this assumption in the following frank statement:

"I often hear that some missionaries in Chosen entertain the opinion that the same educational policy as pursued in Japan should be applied to Chosen and the same privilege as extended to mission schools in the mother country be extended to similar institutions in the peninsula. This opinion, I do not hesitate to say, emanates from an erroneous conception of conditions existing in the two different parts of the country. In Japan proper a school which does not use the appellation of Chugakko(Middle School) is not required to exclude religion, but in Chosen any schools practically giving education of the middle school grade, no matter by whatever name they are called, are treated in the same way as other middle schools. This measure is taken in order to prevent misrepresentation and is a step not only theoretically right but necessary and unavoidable in view of the prevailing condition in Chosen. Should Chosen attain the same stage of progress as in Japan, there can be no room for disputing about the matter, but inasmuch as the educational conditions in the two parts are widely different, it is altogether unreasonable to ask for the enforcement of one and the same practice in the two different parts."

It is clear therefore that the Japanese feel that no parallel can be fairly drawn between their attitude toward mission schools in Japan and their attitude toward mission schools in Chosen and that they deem themselves justified in making a distinction between them, doubtless for the reason that I intimated on page 17-18 of my letter of June 16th to Mr. Komatsu where I said:

"In this unhappy era of international anxieties, I fully recognize the peculiar character of the political questions that are involved in the effort of the Japanese Imperial Government to assimilate a people of different national history and occupying that part of the Empire at which Japan comes in contact, not only with China but with some of the powerful nations of Europe."

An even more ominous statement of Mr. Komatsu's appears to indicate that the Japanese Government-General in Chosen anticipates and desires the closing of mission schools as a result of its present policy. Note the following sentences in Mr. Komatsu's ^{present} letter:

"The undertaking of general educational work by the Missions in Chosen is a temporary work of expedience and along with the completion of the general educational system by the government mission schools will gradually decrease in number or lose their *raison d'être*. As a matter of fact during the four years since annexation up to 1914, the number of mission schools decreased from 746 to 473, the annual rate of decrease being 68 on the average. Inferring from this fact, it is not quite unlikely that in six or seven years to

come there will be no mission schools in Chosen undertaking common education, as it is the case in Japan proper.....

"Our object of education is not only to develop the intellect and morality of our people, but also to foster in their minds such national spirit as will contribute to the existence and welfare of our Empire. Accordingly we are resolved to maintain an absolute independence in regard to our policy and system concerning national education, which we formulate and put into effect by ourselves without foreign interference or assistance. It follows then that educational work inaugurated by foreign missions in the days of the former Korean Government must be modified today so as to keep pace with the progress of our plan to carry out modern administrative measures. I sincerely hope that you will appreciate this change of the time and understand that missions should leave all affairs relating to education entirely in the hands of the Government by transferring the money and labour they have hitherto been expending on education to their proper sphere of religious propagation."

This apparently points to the extinction of mission schools.

(I may add in parenthesis that the decrease to which Mr. Komatsu refers is in elementary schools conducted and supported by the local Korean congregations, some of which have been forced to close by governmental requirements which demanded an additional expenditure that the poor people could not meet. There has been no decrease in the number of boarding and other schools conducted by the missionaries and with which we are now concerned.)

A further light is thrown upon the Government-General's meaning in the following sentences from Mr. Komatsu's article of April 3, 1915, in the Seoul Press:

"Just as the English or German educational system is unsuitable to the needs of the United States, so it is perfectly reasonable to conclude that any foreign educational system incompatible with the educational system of the Japanese Empire is unfit for Chosen. Whatever the curriculum of a school may be, it is natural that the students of that school should be influenced by the ideas and personal character of its principal and teachers. It is for this reason that France rules that all teachers undertaking elementary education shall be of her native people. Education must be decidedly nationalistic and must not be mixed up with religion which is universal.....While the propagation of religion must belong solely to the control of the church, educational work must entirely come under that of the Government..... The Government should not allow anybody to interfere with the educational work it undertakes for the maintenance of the independence of the State and the promotion of its

welfare. Precisely as the Government should not interfere with religion, so the church should not interfere with political administration in general and education, which is part of the administrative work, in particular."

The consequences are obvious. It is not a mere question of readjustment that we are facing, but a question which affects the very existence of our mission institutions. It is true that Mr. Komatsu says:

"I regret to hear that there are some people who are apt to consider this measure as one aimed at creating a restriction on religious activity. Nothing could be further from the truth than such presumption..... Freedom of religion is assured to each and all."

This is undoubtedly true of their intent. But if a man's leg is chopped off, it is poor consolation to tell him with a pleasant smile that there is no intention to cripple his powers of locomotion.

The conclusion appears to be inescapable. The law means precisely what it says and precisely what Mr. Komatsu and Mr. Sekiya have asserted in writing that it says.

What then shall we do?

Mr. Komatsu says on page 3:

"It is perfectly free for students of all schools, whether governmental or private, to study the Bible outside of the schools and fixed school hours under private teachers."

One Presbyterian missionary and one Secretary of another Board have expressed the personal opinion that we should acquiesce in this rather than make an issue with the Japanese Government-General or close our schools. But what does this really mean? September 17, 1915, the Government-General sent the following general order to the various Provincial officials throughout the country:

"Notice regarding the teaching of the Bible in private schools:

From the Government order issued as No. 24 in the fourth year of Taisho, regarding the course of study in private schools carrying on Common (Futsu), Technical (Jitsugyo) or Professional (Somon) Education, it follows that it is not per-

mitted to add the teaching of religion to the regular courses of study taught in such schools. Nor is it permitted to give instruction in religion under the name of optional studies added to the regular courses of study; or to hold religious services as a part of the school work. This is to be clearly understood.

"On the other hand, there will be no objection to using the school buildings for religious purposes, provided it be done outside of the school work. In such cases, however, care should be taken not to confuse this with the work of the school; and also not to constrain scholars to accept religious beliefs against their will.

"This communication is sent by order of the authorities; and it is hoped that due attention will be given to the matter.

"Sept. 17th, 4th year of Taisho.

"Education. No. 1371.

The Civil Governor."

The Rev. Dr. James B. Adams sent a copy of this order to the Rev. Dr. A. K. Reischauer of Tokyo with a request that he confer with the Rev. Dr. William Imbrie and President Kajinosuke Ibuka regarding an interpretation. Dr. Imbrie replied November 22nd in behalf of the others saying among other things:

"It seems to us beyond question that the spirit of the Notice is friendly. While the authorities adhere to their principle that education and religion should be kept separate, they propose an arrangement under which instruction in religion may be given to scholars and religious services may be held in connection with the schools, though not within the schools as a part of the school work.

"It would be a mistake for the Federal Council or any other organization to approach the authorities with a request for more explicit definition. The thing now to be done is for the schools without delay to accept the Notice as above interpreted, and to conform their work to its provisions.

"It seems quite clear that it would accord with the Notice to begin the day with Chapel exercises and instruction in the Bible; and then, after a recess, for the teachers and scholars to reassemble after school work."

This looks good. It is undoubtedly a possible interpretation of the Order and, coming from such wise and eminent men, it has great weight. Will any responsible Government official confirm it in writing, so that the missionaries adopting this course would not be accused of duplicity or violation of the law? I doubt it, for while the interpretation is a possible one, it is not the natural one. The Order specifically says:

"It is not permitted to add the teaching of religion to the regular courses of study taught in such schools. Nor is it permitted to give instruction in religion under the name of optional studies added to the regular courses of study; or to hold religious services as a part of the school work. This is to be clearly understood."

We may ^{wish} if we use the school buildings for religious purposes outside of school work; but in that case: "care should be taken not to confuse this with the work of the school." The fact is that we do want "to give instruction in religion in the regular courses of study" and "to confuse this ~~not~~ with the work of the school." In other words, we want to keep our schools distinctively Christian. This is precisely what the Government says that we must not do. It demands complete secularization under Government control, and we should squarely face the question from that viewpoint and not becloud plain written statements with our pleasant hopes and conjectures. It is suggested that we may be able to slip in the Bible under the head of "ethics", as some schools in Japan and America do, and that the chapel service can be placed at an early morning hour before school is legally opened, thus conforming to the letter of the law and at the same time keeping the Bible and Christianity in our schools. I am at a loss to understand the "ethics" *of* this proposal. It is certainly not the kind of ethics that I was taught. It would expose us to the charge of indirection if not duplicity. It would, too, be virtually equivalent to telling Koreans and Japanese that the Holy Scriptures are merely a text-book of ethics on the same plane as arithmetics and grammars, and that Jesus was simply a teacher and exemplar of ethics like Socrates and Confucius. This is what most Asiatics would like to have us admit; but to do so would be to abandon the foundation of the missionary enterprise. It is largely because the Bible is something more than ethics and Jesus more than a wise teacher of morals that we send missionaries forth.

We want a chapel service as an essential part of the school, the teaching of the Bible as the revealed Word of God, and the holding up of Christ as the only saviour. We should resort to no subterfuge about these things, no pretense of obedience to the letter of a law which we intend to evade in spirit.

A committee of the Educational Senate, consisting of the Rev. Dr. Adams of our Mission, Mr. Becker of the Methodist Mission, and Mr. Robb of the Canadian Presbyterian Mission, conferred with Mr. Usami October 16th, and their report includes the following:

"We asked would it be possible to permit religious instruction as an optional course of study in the curriculum. We pointed out that we thought this should meet the Government's purpose of putting school privileges with a uniform course of study within the reach of all students without compelling any to accept religious instruction distasteful to them or their parents. At the same time it would enable Christian Missions to fulfill their purpose of giving religious instruction to the children of Christian parents and not require them to conduct schools wholly secular. He replied that the Ordinance applied not only to Christian schools but to all private schools, and any rule of exception made would have to apply to all. Therefore, if the Bible were permitted in the curriculum of Christian schools even as an optional subject they would have to grant to all other religious organizations conducting schools similar privileges. This he believed would result in many places in a number of small weak schools instead of one strong one and thus the aim of the Ordinance would be defeated. Therefore, it could not be granted even as an optional course of study. Our end, he thought, could be accomplished through the Sunday School and Churches.....

"Regarding the position of the Seoul College; in the course of the discussion, we learned incidentally that they considered the College to be temporarily operating as a department of John D. Wells under its old college permit, and so having the privilege of giving religious instruction; but that as soon as it is established as a new institution it will come under the provisions of the Revised Ordinance for new schools. He said that when Dr. Goucher was here, in his interview with the authorities, he agreed that the institution should be established under the new Ordinance, and they considered that this also was the understanding with Dr. Speer. After this understanding with these men from America, he considered it strange that there should be any question in the mind of any of the missionaries. He said that the present situation was temporary during the organization of the college and hence could not be taken as an instance of the application of the new Ordinance."

It is fair, however, to say that a school is not the only avenue of approach to boys and girls. Missionaries can seek them at other times and in other places. If we are to be shut up to the alternative of abandoning our educational work, or educating young people by Christian teachers who cannot bring religion into the curriculum or hold a required chapel service, many persons will probably deem the latter better than the former. It will be a hard thing if we are forced to make such a choice.

My personal conviction is that we should make a courteous and respectful but firm protest and endeavor by every proper means to secure a modification of the law during the "ten years of grace", that meantime we should continue to teach the Bible, to conduct daily chapel services and to speak freely of Christ, and if the Government interferes and closes the schools, let it take the responsibility of doing so. Some of my reasons were given in my letter of June 16th to Mr. Komatsu, copies of which were mailed to the members of the Board prior to its meeting at which the Board approved it. I may add the following considerations:

First - It is hard enough at best to keep our schools thoroughly Christian and to lead students to consecrate themselves to Christian service even when the Bible is an essential part of the curriculum and Christ is kept prominently before them in school as well as out of it. The secularizing tendency of educational institutions even when under the most careful Christian management is a constant source of anxiety to the missionaries and the Board. Examples of this are painfully familiar. Only by the most persistent and resolute effort can schools be kept sufficiently Christian when the Bible is taught. If, then, it is excluded and the mention of Christ prohibited, what adequate check will there be upon their complete secularization?

Second - The ~~idea~~ that the Bible and Christianity can be effectively taught to students in voluntary classes "outside of the schools and fixed school hours" is pure illusion. The compulsory curriculum with the required study hours and other necessary exactions, demand all the time that average boys and girls will give to school work. Imagine how many pupils in an American school would attend an extra voluntary study! Such Bible study classes in American schools would enroll only a handful. Even in the best denominational colleges, in which there is a large element of earnest Christian young men, the number in voluntary Bible classes and prayer meetings is very small in proportion to the whole student body.

Third - Equally illusory is the notion that a teacher who never mentions Christ or religion in the school can exert an influence for Christ. The spectacle of an instructor who is silent about the truths that he holds most vital is not impressive either in China or America. A student will no more absorb Christianity in that way than he would absorb algebra by knowing that his professor was reputed to be a mathematician. This is especially true in Asia where almost everything in the community is hostile to Christ and where only the most faithful and open presentation of Christ suffices to make any real impression. It is quite fallacious to suppose that "life" alone, without utterance or effort, can win Asiatics to Christ. Courtesy of manner, evenness of temper, blamelessness of outward conduct are indeed Christian virtues as far as they go; but they are exemplified by thousands of rationalists, agnostics, Confucianists and others who repudiate Christianity in toto. Let us not deceive ourselves. The youth of Asia will be profoundly influenced by Christian teaching supported by a consistent life; but they will not be profoundly influenced by a

teacher who does not say what he means even though he is charmingly good-natured and free from gross sins. They are far more apt to despise him for moral timidity. Some mission educational institutions in other lands, which proceed on this principle, have not seen a student converted for years and the native churches have to go pastorless except as we have founded separate schools in which Christ is supreme in confession as well as in life.

Fourth - Christ and the Bible cannot be excluded from the school proper and relegated to an outside place without creating the impression in the student mind that they are side issues in life as well as in education. Boys and girls attend school at the most impressionable period of their lives, when they are peculiarly susceptible to influence. If the school does not make Christ first, we cannot reasonably expect that the pupils will do so. As Dr. Herrick Johnson once said: "Christianity must not be dumb during these years devoted to science and culture, nor a tolerated thing speaking with bated breath, but an officially recognized and welcome ally of learning within the classic walls." President McCosh ought to know and he said: "Positive religious belief, being left out by the wise heads of the colleges, will be regarded as antiquated and effete like the superstitions of ages past. It cannot create the interest which the retained studies do, and it will be looked on as belonging to the past and having no place in these enlightened times." Dean Melancthon W. Jacobus, D.D., LL.D., of Hartford Theological Seminary, has recently said: "The presentation of Christianity in its fundamental facts and principles is, generally speaking, ignored in the college curriculum, and as a consequence has no place in the intellectual life of the student body. The student, therefore, who comes from college to the Seminary -- whatever may be his desire to preach Christ or save men, to proclaim the Gospel

across the seas or to reconstruct the social and moral and religious life of his own land, has little or no appreciation of the great historical reality and the great compelling philosophy of his own religion."

Fifth - We must consider the probable effect of acquiescence upon the Korean Church and the people as a whole. For more than thirty years the missionaries have been preaching that man's duty is to obey Jesus Christ and to take up the cross and follow Him, at any personal risk or sacrifice, as the first and transcendent duty of life. Many of the Korean Christians have heeded this call at cost of peril and persecution. Within recent years, some of them were sent to prison and had to endure torture. When the Korean teachers and students of Syen Chyun were arrested, taken to Seoul, and led handcuffed through the streets for what they believed to be their profession of Christ, instead of keeping silence, they sang in tones that were heard for blocks: "Glory to His Name!" It never occurred to these heroic young men that they should hold their peace because the Government wanted them to do so. Hundreds of Korean Christians are living today who have suffered in property or health rather than fail to witness publicly for Christ. What, then, will be the consequence if these Christians now see the missionaries and the Boards meekly acquiesce in the demand of the Government that Jesus Christ shall be given a subordinate place in anything or anywhere. I do not see how we can possibly retain their respect, to say nothing of our own, if we do what we have always counselled them not to do. The Missionary enterprise would not be where it is today in Asia if the followers of Christ had acted on any such principle. The Church of God has been firmly established largely because so many of its members have followed the example of Daniel(VI:10) who, when he heard that "the writ-

ing was signed", forbidding a petition of any God or man save of the king, "he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime." Consider also the example of Peter and John (Acts V:41-42) who, when beaten and commanded to preach no more in the name of Jesus, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, they ceased not to teach and preach Jesus Christ."

Two missionaries have said, and others may agree with them, that if we wish to have any hope of succeeding in our effort to have the law modified, we should avoid protest as that would simply harden the Government in its present position by making it feel that it could not change without sacrifice of its dignity. On this point I submit the following considerations:

First - Protest did succeed in modifying the position of the Japanese Government when, about twenty years ago, the Minister of State for Education in Japan issued an order forbidding any religious instruction in schools approved by the Government. The missionaries had to choose that day whom they would serve. Severance from the government system of education meant that students would be, in effect debarred from the Imperial University and from any positions that are coveted by the patriotic Japanese. But the majority of the missionaries and the Boards held that they could not use missionary funds for secular education, that our missionary work was for Christ's sake and for His only. The result was that some schools had to be closed and that the attendance of others dwindled from hundreds to dozens. It looked for a time as if the end of mission educational work in Japan

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of

had come. But a great protest went up from the Christian people/all lands. The public opinion of Christendom, to which Japan is keenly sensitive, made her statesmen feel that a backward step had been taken. The order was not enforced; and the influence of our mission work was tremendously enhanced because, in the hour of emergency, the missions and Boards would not buy/favor of the state at the cost of their faith. For the comfort of Christian educators in Chosen, the Rev. Dr. Reischauer of our Japan Mission calls attention to the fact that, in spite of this severe regulation, Christian schools in Japan have in the past fifteen years fought their way step by step until today they enjoy practically all the privileges granted to Government schools of the same grade, and at the same time are permitted to give religious instruction to their students. President K. Ibuka of The Meiji Gakuin, Tokyo, wrote to me November 25th, 1915:

"I believe the Japanese Government is quite right, in so far as the Government and public schools supported by taxes are concerned, in excluding from them altogether religious instructions and ceremonies..... But with the private schools, whether supported by individuals or corporations, the case is quite different. Private institutions ought to have full right to give religious instruction and to hold religious meetings provided they meet all the requirements laid down by the government. As you well know, this has been our position in Meiji Gakuin; and in order to maintain the principle of religious liberty, we gave up important privileges. But by patiently laying the matter ~~be~~ before the authorities we have succeeded in regaining one by one the lost privileges; so that finally the difference between the government Middle School and our Middle School Department is less than nominal. Even the names are almost identical. The one is Chugakko, and the other Chugaku-bu.

second - Protest again succeeded in the alleged Korean Conspiracy Case of 1912-13. The Government chose a time and method of liberating the accused men which was designed to "save face" and make it possible to characterize the pardon as an act of "imperial clemency"; but no one who really knows the circumstances has the smallest doubt that if it had not been for our protest, some of the 105 convicted Korean

Christians would be in their graves today and the others would be in the penitentiary. The success of these two protests should not lead us lightly to make another, but they do encourage us to believe that, when vital necessity exists, protest can be made with reasonable hope that matters will be made better rather than worse.

Third - Independently of the considerations noted above, it is quite extraordinary that anyone should feel that no protest should be made against injustice on the ground that such protest would only make the doer of injustice more determined to commit it. What would be the condition of the world if that principle were to be universally applied? Is it rational to expect that any government, having promulgated a law, would abstain from enforcing it because nobody protested? Would it not rather assume that the law was approved by public sentiment and that there was therefore additional reason for enforcing it rigorously? If no protest is made against certain legislation, why should not a government carry it into effect? The only possible method of redress is protest, and where the Church of God is involved, it is the duty of Christian men to make it. Those who, out of desire to befriend the Japanese, warn us not to make such a protest can hardly be conscious of the severe criticism of the Japanese Government which they are really making, for their warning can only mean that high Japanese officials are so stubborn, so proof against all reason, that they will not listen to the opinions of their fellowmen. Being myself a friend of the Japanese, I do them the justice to believe that they are just and well-meaning men, that they will give careful consideration to representations from those whose interests a given law vitally affects, and that the Government-General of Chosen, like other intelligent and fair-minded civilized governments, is amenable to reasonable suggestion. I would therefore have no hesitation whatever in approaching

them with the same frankness that I would approach our own Government in Washington.

As various regulations affecting missionary work have been issued by the Government-General of Chosen, and as there is some misunderstanding regarding the attitude and policy of the Board, I suggest that we express ourselves in a way that will apply to all of the pending questions and that such a statement include the following considerations:

First - Our attitude toward Japan is one of real friendship and of hearty sympathy with its general policy in Chosen. While we sympathize with the natural aspirations of any people for an independent nationality, we recognize the fact that, as conditions are in the Far East, the people of Chosen could not possibly maintain their national independence, and that, all things considered, it is far better for them to be governed by the Japanese. We believe also that, whatever exceptions may be taken to particular acts, the rule of the Japanese has been and is, on the whole, a highly commendable and beneficent one. The position of the missionaries is well expressed in the following extract from a resolution adopted at the last annual meeting of the Federal Council:

"Resolved that the members of this Federal Council of the Protestant Evangelical Missions in Chosen record our thankfulness to God for the freedom of conscience and the religious liberty we enjoy under the Imperial Government of Japan, and that as residents of the Empire of Japan and as Christian missionaries we recognize the constituted civil authorities as ordained by God and to be duly honored and obeyed in accordance with the Word of God."

The Board and the Mission should carefully remember the fundamental and determinative consideration that what the Japanese object to in Chosen is not Christianity but the influence over their subjects of a large body of Americans who are aliens in race and in social and

political ideas and who, in the judgment of many Japanese, are therefore an obstacle to their plans. I believe that the Japanese are more interested in the question of control than in the question of religion. Indeed, Governor-General Terauchi is understood to have said in effect that what he apprehends is not so much Christianity as an American influence exercised by the American missionaries over the Korean boys and girls, and that he could not afford to have little American citizens made out of the Korean boys and girls. A well-informed friend assures me that this fear or jealousy lies at the bottom of the present difficulties and is the key to their solution. It is therefore vital that we should convince them that we are not not challenging their control, but only seeking that reasonable religious freedom which all civilized and most uncivilized governments unhesitatingly accord. In language, text-books, curriculum, qualifications of teachers, standardization, examinations and allied matters, we should^{be}/not only obedient to the Government regulations but most cordially and heartily cooperative with them.

The fact that we are thus friendly to the Japanese and their general plans in Chosen should not and cannot make us indifferent to anything that they may do irrespective of its moral character and its bearing upon the Christian work for which we cannot abdicate responsibility. We cannot admit that the legitimate objects of the Japanese in Chosen form a justification for specific acts which are injurious to the cause of Christ and the best interests of Koreans and Japanese alike. It is such a specific act that we are now considering in the decision of the Japanese Government-General to exclude religion from mission schools. If a man beats his wife, it is no defense to urge that he is honest in business, and when the Japanese prohibit religious teaching in our schools and thus nullify the main purpose for

which the schools exist, it is no defense to say that their object is the amalgamation of Koreans and Japanese. We are loyal Americans and believe that our people desire the best things for the Filipinos; but if the American Governor-General in the Philippines were to command us to *keep* Christ and the Bible out of our schools, we would vigorously protest; we would refuse compliance and yield only to actual closing by the police; and we would never admit for a moment that the Government's general benevolence of intention could be properly pleaded in justification of this order. It should be distinctly understood, therefore, that when we protest against a specific law or action, that protest is not influenced in the slightest degree by any hostility to Japan or the Japanese but that it is only the kind of a protest which we would unhesitatingly and frankly make to the American Government in the Philippine Islands in similar circumstances.

Second - Our missionary policy should recognize the fact that Japan does not intend to rule Chosen as an outlying colony in the sense that America rules the Philippines or Great Britain rules India, but that the Japanese regard Chosen as an integral part of Japan and that their purpose is to assimilate the people with themselves. Mr. Komatsu clearly states this purpose in the following sentences in his letter:

"I beg first to draw your attention to the fact that the administrative policy fixed by the Imperial Government of Japan for Chosen fundamentally differs in its aim from that taken by European and American Governments toward their colonies. By taking into consideration historical and racial relations between the two peoples, it is the purpose of Japan to assist, guide and lift up the Korean people lagging in the race of civilization, and make them not only good and intelligent but also loyal subjects of the Empire in name and reality. This is a very difficult task to accomplish, but must be carried out by all means in order to insure the lasting welfare and happiness of the two peoples. It may be said that this is the providential mission of the Government-General of Chosen."

This policy merits our sincere goodwill and our hearty cooperation. Our missionary policy should be accommodated to it in every reasonable way, and we should scrupulously avoid acts and utterances

that are incompatible with it as a general national program. We must in some way make^{it}/clear that we do not desire to be an obstacle to this policy of assimilation, but that, on the contrary, we thoroughly sympathize with it, and that, while we wish to keep ourselves free from all political affiliations and influences, yet in so far as we unavoidably touch them, our attitude is that of ungrudging recognition of Japanese rights. President Ibuka justly says:

"The Government General is extremely jealous of any teachings or influences in common schools which to its mind are out of harmony with the principle and processes of assimilating the people. The whole problem of Christian education in Chosen should be studied in that light."

Third - In harmony with this policy of the Japanese, the Board should advise the Chosen Mission to counsel all missionaries, hereafter appointed to Chosen, to learn the Japanese as well as the Korean language, and to require this of missionaries who are sent out as physicians, nurses and teachers. Missionaries on the field, who have not passed the age at which the acquisition of a new language is possible, should be advised to study Japanese as their time and strength may permit, this being particularly important for missionaries engaged in educational and medical work.

Fourth - The requirement of the Government-General that foreign as well as native physicians shall pass the examination prescribed by law should be obeyed without protest. It is not only the right but the duty of every civilized government to safeguard its people by insisting that the professions which deal with the public health should be composed of properly qualified persons. No one can practice medicine in the United States without passing such an examination, and we should thoroughly respect and approve the course of the Japanese in following this enlightened custom. The only consideration that we are entitled to ask is that, in view of the special circumstances, the examination should be in the English language since a new man

would have to study Japanese three or four years before acquiring sufficient facility to pass a highly scientific and technical examination in that language and since it would not be reasonable to make him defer so long the beginning of his professional work. As a considerable number of Japanese physicians and surgeons speak and write English, it is entirely practicable for them to examine new medical missionaries in that language, and as the Board should guarantee that they will be required to learn Japanese in due time, the interests of the Government-General will be fully protected. The same rule should apply to trained nurses sent from the United States, if the requirements shall include them.

The laws regarding taxes on incomes and on mission property should be also obeyed without protest, unless there should be unfair discrimination. If there should be, it can be taken up on its merits when it is made, not by the individual missionary, but by an authorized Committee of the Mission in consultation with the American Consul-General. But we should not assume that there is any purpose to make such discrimination. On the contrary, Mr. Komatsu states, in his letter of November 4th, that "in Chosen especially have the authorities not only extended to religious bodies such privileges as the exemption of land and houses used for religious purposes from taxation, but also have frequently shown them special favour in regard to the use of Government properties for carrying on their work." We may infer from this statement that the Japanese do not intend to tax property that is used for mission purposes.

Fifth - Ordinance No.83 "prescribing rules for the conduct of religious propagation", whose recent promulgation caused no small anxiety, should not be opposed unless there should be some specific act of interference of such a nature as to justify protest. Our con-

cern regarding this Ordinance was not because it actually injured or restricted our missionary work, but because it gave officials legal opportunity and authority to do so if they were disposed to hamper the Mission and the Church. The Federal Council, representing all the Missions in Chosen, at its annual meeting in October received the report of a committee consisting of Dr. Underwood and Mr. Raub on an interview with Mr. Usami, Director of Internal Affairs and of Religion, and voted to "record our pleasure that our apprehensions have been allayed". The Rev. Charles E. Sharp, Chairman of our Missions Executive Committee, wrote October 19th that the Federal Council "refused to allow the words, 'our apprehensions have been removed'"; and that when he wrote, Mr. Usami had not yet confirmed the accuracy of the committee's report of the interview but on the contrary had stated that "there were some corrections to be made." However, let us wait and see what happens. We cannot make out a case on something that has not occurred and that we merely fear may occur. I am advised by an eminent lawyer, Mr. George Wharton Pepper of Philadelphia, that this Ordinance does not contravene any principle of international law or any rights of American citizens that are guaranteed by the treaty between the United States and Japan. Whatever our personal opinion regarding it, we should not raise an issue unless we find that the law is actually enforced to the detriment of our work. If such detriment should ensue, the same course should be followed as indicated in the preceding section; namely, a respectful protest, not by any individual missionary, but by an authorized Committee of the Mission in consultation with the American Consul-General. Meantime, the Chairman of the Executive Committee of the Mission can readily serve as an official representative of the Mission in any necessary relations with the Government under the

Ordinance. As for the reports that are required, copies of all printed reports, statistics and other published documents should be promptly sent to the proper office of the Government-General. There should be no secrecy about what the Board, the Mission and the missionaries do in Chosen. On the contrary, every effort should be made to take the Government-General into our full confidence regarding matters on which it desires reasonable information. Missionaries should not report to the Government regarding Korean Christians, as all Koreans, Christians and non-Christians alike, are subjects of Japan, and the Japanese authorities have their own means of dealing directly with them as such. We should assume that they desire to do this and not to deal with them through the medium of foreigners. Nor should we allow the Koreans to get the impression that missionaries are tale-bearers regarding them, no matter how innocent the tales may be.

Sixth - All the educational regulations of the Japanese Government-General, except the one excluding religion from the mission schools, should be scrupulously obeyed to the utmost limit of our financial ability. The Government has an unquestioned right to demand a reasonable pedagogical standard in the schools which educate its subjects, and unquestioned right to object to any text-books or observances which are not compatible with the effort to develop that loyal and patriotic sentiment which is essential to the unification of Japan and Chosen. The American Fourth of July is out of place in Chosen, and the history of the American Revolution and of the Declaration of Independence should not be taught in such a way as to permit Korean youths to get the impression that they should emulate American example. As for grade of equipment and educational work, if we cannot maintain our present primary schools with sanitary buildings and qual-

ified teachers, we have no right to object if the Government insists on our closing them, in which case we could concentrate on our boarding schools and colleges as we do in Japan and the Philippines. President Ibuka writes in his letter of November 25th, already referred to:

"Apart from the particular question of religious instruction in private schools, I seriously question the advisability of maintaining such a large number of common or primary mission or church schools in Chosen. No doubt they have done and are doing a good work for the people. But in time they are bound to come into competition with the public common schools. That was precisely the case some twenty years ago in Japan. There used to be quite a large number of private common schools, but the government has adopted the policy of establishing public schools throughout the country and nearly all private common schools have been supplanted by them. This has had nothing whatever to do with religious teachings, Christian or other.

"I shall be much surprised if the Government-General, as soon as it is possible, does not adopt the same policy there; and, when that time comes, it will be extremely difficult, not to say unwise, to attempt to compete with the public schools. It would be better to concentrate efforts upon schools of and above the Middle School grade."

We should thoroughly respect and sympathize with the desire of the Government to systematize, coordinate, and improve the educational institutions of the country. We ourselves have long realized that they urgently needed improvement, and we should heartily cooperate with the Bureau of Education in its laudible efforts to this end.

Seventh - The Ordinance regarding the separation of education from religion appears to justify a different course, inasmuch as this is a specific order to do something which nullifies the primary character and purpose of our mission schools and as the authorities have said that, while they give "ten years of grace", they do not expect us to defer obedience until the expiration of that period but to take immediate steps to bring our methods into harmony with the Ordinance. We are thus called upon to deal at once with a concrete case. For reasons which I have indicated in the foregoing pages and particularly in my letter of June 16th to Mr. Komatsu, which was ap-

proved by the Board June 21st, I believe that we should courteously and respectfully but firmly adhere to the position that we have already taken, that the Board should authorize and direct the Chosen Mission not to exclude the teaching of Christ and the Bible from our mission schools, but to continue religious teaching and chapel services in the future as they have conducted them in the past. They should not do this ostentatiously or defiantly, but simply continue their former course. If the Japanese Government-General shall prohibit them from doing this and shall close the schools, we should let it take the full and public responsibility for doing so, and the Board should deal with the situation thus created in such ways as may be deemed expedient. But we should not voluntarily acquiesce in a course which we believe to be wrong in itself and to be destructive of the best interests of our work and the future of the Church in Chosen. I doubt whether the Government will go to the extreme of forcibly shutting up our schools. Rather do I believe that it will consent to some modification of the Ordinance if the authorities see that we are determined to preserve the religious character of our schools, that we do this in full loyalty to the Government's policy of educational control and of the amalgamation of Chosen and Japan, and if we can make the Government see that the denial of that religious freedom in education which all other civilized governments permit will seriously impair the prestige of Japan before the world. But whatever the Government may or may not do, we should never consent to exclude Christ and the Word of God from any missionary institution that we conduct in Chosen or anywhere else. History abundantly shows that the Church can survive under any kind and amount of governmental opposition but that it cannot survive if its own defenders compromise their Christian witness in order to secure immunity from official interference.

SCHOOL
FOR
MISSIONARIES' CHILDREN,
PYENGYANG, KOREA.

Officers of the Association.

PRESIDENT.....A. M. SHARROOKS M. D.
SECRETARY.....REV. C. E. SHARP.
TREASURER.....MRS. NELLIE C. HOLDCROFT

The Board of Managers.

1915.

MRS. C. F. BERNHEISEL.

REV. PAUL L. GROVE.

1916.

REV. SAMUEL A. MOFFETT, D. D. (Chairman)

MRS. C. D. MORRIS. (Secretary)

1917.

REV. WILLIAM N. BLAIR.

Teaching Staff.

MRS. BELLE S. LUCKETT.....PRINCIPAL AND MATRON.
MISS LUCIA H. FISH A. M.....HIGH SCHOOL GRADES.
MISS MARION E. HARTNESS A. B.....GRAMMAR SCHOOL GRADES.

1915.

Annual Letter of the Board of Managers.

Pyongyang, Korea, June, 1, 1915.

DEAR FRIENDS:

In sending you this Annual Letter we are pleased to report a prosperous year and quite satisfactory prospects for the coming year, while we ask your attention to several matters of considerable importance.

The term closes on June 11th., and the Fall Term opens at 9 A. M. on Sept. 14th. We request that all applications for admission be sent to the Chairman not later than August 1st.

In behalf of the Board of Managers, Rev. W. B. Hunt on furlough in America has signed the contract for an additional teacher, Miss Marion E. Hartness of Cedar Rapids, Iowa, a College and Normal School graduate, who has had two years' experience in teaching. She is to arrive not later than Sept. 1st., when with two teachers in addition to the Principal who also teaches several hours, we shall be able to carry out our plans for two years of High School work, pupils for these two grades already having signified their desire to be in the School next term.

The past year there have been 28 children in the school, pupils having come from Syenchun Ounsan, Suan, Chairyeng, Wonsan, Chemulpo, Taiku, Chunju, and Kwangju.

The well built new brick Dormitory was completed in time for the opening last fall and has been a delight to us all, providing under Mrs. Luckett's efficient management a refined and cultured home for the children. The almost certain indications are that next year it will be taxed to its full capacity.

Experience has shown that the age limit for admission to the Dormitory of 8 years is too young for the average child to leave home, and the Board of Managers therefore reaffirm the decision made last winter that the age for admission to the Dormitory must be placed at full 9 years.

We regret the disappointment this change will be to several parents who were planning to place their children in the Dormitory next fall under the old rule, but it is the judgment of the Board that the interests of the older children must come first.

This does not mean however that children under 9 years of age who may find accommodation in other homes in Pyengyang may not have all the privileges of day-pupils in the school but only that they cannot be received into the Dormitory.

In view of the prospect of a larger number of applicants than we may be able to accommodate we repeat the rule made last year that while ordinarily applications will be considered in the order in which they are received, the more advanced pupils will be given precedence in case all who apply can not be received.

Please note that all applications (*including those for re-admission*) should be made to the Chairman of the Board of Managers, and not to the Matron or the Teacher, and should be in by August 1st.

This year the rule that matriculation may take place only in Sept. and Jan. was waived for particular reasons, but the coming year the rule must be enforced and we would request that there be no applications for admission at any other date.

As the Dormitory will be closed ordinarily during the Christmas and Easter vacations it is suggested that parents who do not plan to have their children at home during that time shall arrange for their entertainment elsewhere, and it is desired that the children should plan to enter the Dormitory not earlier than the day before the opening of the term.

The regular monthly assessment was placed this year at Y7.00 per pupil, this being intended to cover the salary of Teacher, running expenses of fuel, cost of books, etc., but the additional Teacher may necessitate an increase unless the probable larger attendance provides for this.

The expense for travel of teacher from America and return as well as other unusual expenses are met from funds secured from matriculation and annual fees and from special gifts from friends.

We will welcome gifts either large or small, especially for the two most pressing needs, the Equipment for the Dormitory and the School Room Alteration and Equipment. We ask those who are going home on furlough to please keep these needs in mind and seek to interest their friends in providing for them.

May we also request those who have not yet paid their Subscriptions to the Reserve Fund to please remit as soon as convenient to the Treasurer, Mrs. Nellie C. Holdcroft. Almost all of these Subscriptions have been paid in, something over Y2000.00 having been received.

This Reserve Fund "is held by the Board of Managers for use in emergencies only but the interest accruing from the fund shall be available for use as the Board of Managers may deem wise".

We repeat here the financial needs of the School as follows—

	U. S. Gold.
Completion of First Wing of Dormitory	\$2,000.00
Equipment „ „ „ „ „	1,000.00
School Room Alteration and Equipment	400.00
Travelling Expense of Teacher from U.S. and return	500.00
Preparation and Equipment of Play-ground, (Athletic Field)	200.00
Equipment of Gymnasium in Dormitory, ...	200.00
Second wing of Dormitory, ...	5,000.00
„ „ „ „ Equipment, ...	1,000.00

In April Rev. Paul L. Grove was elected to fill the vacancy on the Board of Managers caused by Mr. Billings' removal from Pyengyang.

Copies of the "Suggestions for Preparation for Admission" may be had by writing to Mrs. Holdcroft.

Bespeaking your interest and co-operation,

In behalf of the School,

The Board of Managers

SAMUEL A. MOFFETT, Chairman.

MRS. CHARLES D. MORRIS, Secretary.

Spec.

SENATE OF THE EDUCATIONAL FEDERATION
OF CHRISTIAN MISSIONS
IN KOREA.

RECEIVED

AUG 19 1914

Dr. Brown.

- I. Minutes of meeting of March 20th, 1914.
 - II. Minutes of meeting of June 13th, 1914.
 - III. Appended Notes to Senate Action on College
Location Question.
-

Printed by order of the Senate for the
Information of the Missionary Body.

Ed. Senate No. 5.



Minutes of the Ninth Meeting of the Educational Senate.

FIRST SESSION.

Met in B. F. B. S. Rooms in Seoul 9:30 A. M. March 20, 1914.

Meeting was opened with prayer by Messrs. Foote and Cram.

Mr. W. R. Foote was present for the first time as the representative of the Canadian Presbyterian Mission.

The request of the Department of Hygiene in the Union Medical College for investigation of the food values in food of student class in Korea was referred to the General Secretary to prepare recommendations.

Moved and carried that the General Secretary be authorized to secure authorization for the two years special course (별과) in connection with the Higher Common Schools and Special Course or Middle Schools.

Moved and carried that a committee be appointed to draw up resolutions regarding action on the College question.

Committee was elected as follows:— Messrs. Adams, Becker, Venable, Cram, Foote and Lyall.

Moved and carried to adjourn to meet at 3 P. M. Adjourned with prayer by Mr. Whittemore at 11:15 A. M.

SECOND SESSION.

Met at 3 P. M. March. 20, 1914.

Meeting was opened with prayer by Mr. Wasson.

Minutes were read and approved.

Mr. Cram presented the report of the Standardization Committee and after considering the report section by section it was adopted as a whole as follows:—

It was recommended that the General Secretary be requested to take up the question of having the Government recognize the additional 2 years of the Senate's Special Course for Higher Common Schools with Special Course or Middle Schools for Boys.

The General Secretary was instructed to negotiate with the Government on the basis of securing 중학 recognition for the 2 special years of the Senate course. If impossible, the same permission should be secured as a (별과) Special Course.

The General Secretary was instructed to secure yearly an itemized statement of curriculum and textbooks and bring in any recommendations arising from the same.

Moved and carried that the Text Book Sub-Committee be empowered to associate with itself three other members who need not necessarily be members of the Educational Senate.

It was recommended that the Senate request from the proper Mission sources a statement of the grade of all Mission schools on the basis of the Senate curricula, in order that the Senate may report to the Mission Educational Committee the state of Mission schools.

It was moved that the question of preparing syllabi for the final year of the Special Course (별과) or the Middle School for Boys be referred to the Committee on Text Books.

It was moved and carried, after Dr. Baird's report for the Board of Examiners, that those students failing in the Senate Examinations on one subject be allowed a second examination on that subject at the time of holding the Senate Examinations next year. Also any student failing in two subjects with a grade above 60 in both subjects be allowed a second examination in those two subjects.

It was moved that this rule apply to the Pyeng Yang Academy only on those subjects on which they were examined by the Senate Examining Board in the Spring of 1914.

It was moved and carried that a second examination be allowed only once on any one subject except as they take the whole set of examinations again.

It was moved and carried that the Board of Examiners be selected by the Standardization Committee

from the Principals of the Academies for Boys. The committee shall not exceed 5 in number.

It was moved and carried that Messrs. Becker, Cram, Baird, Venable and Reiner be a Board of Examiners for 1915.

Mr. Becker reported for the Finance Committee a recommendation to pay yen 80.24 to cover expenses of Japanese and Korean teachers who assisted in examinations. This recommendation was adopted and the Treasurer instructed to pay the same.

The General Secretary made his report which was duly received.

The question regarding Publication Law was referred to the Bureau of Information for such action as may be desired.

Moved and carried to adjourn to meet at 9 A. M. Saturday. Adjourned with prayer by Mr. Billings at 4 P. M.

THIRD SESSION.

Met at 9 A. M. March 21, 1914.

Meeting was opened with prayer by Mr. Sharp.

Minutes were read and approved.

Dr. Adams reported for the Committee to draw up resolutions on the College question and Mr. Cram moved the minority report which was as follows:—

"Since the matter of the location of one Christian College for Seoul has been referred to the Joint Committee by the Educational Senate for decision and since in reply to the reference of the question the Joint Committee has decided in favor of the Seoul location by the following statements. (1) 'This Committee votes to recommend to the Boards or their executives that they unite in the establishment of a Christian College in Seoul.' And (2) that it 'deems it wise that the standard and equipment there (referring to Pyeng Yang) should not be advanced with full collegiate ideals.'"

"Therefore we recommend that we submit to the decision of the Joint Committee and further we recom-

mend that steps be taken toward the organization of a Board of Control for the Seoul Union Christian College."

This minority report was rejected the vote being as follows:—

For minority report, Messrs. Becker, Wasson, Cram and Billings.

Against minority report, Messrs. Moffett, Sharp, Baird, Foote, Lyall, Venable, Adams, Talmage and Whittemore.

Dr. Adams read a letter which he wished to send to the Joint Committee explanatory of the Senate's action, and the Senate approved it.

The majority report was read and adopted as a whole, the vote being as follows:—

For majority report, Messrs. Moffett, Sharp, Baird, Adams, Whittemore, Lyall, Venable, and Talmage.

Against majority report, Messrs. Becker, Wasson, Cram and Billings.

Not voting, Foote.

The majority report as adopted was as follows:—

RESOLUTION ON THE COLLEGE LOCATION QUESTION.

Whereas:—The Senate at its meeting of December 20-21, 1912, having decided upon one arts and science college for all Korea referred for decision to the Joint Committee in America the question of the location of said college, and,

Whereas:—This Senate is in receipt of the letter of the chairman of the Joint Committee of date Feb. 4, 1914, stating that a decision had been reached and sent to the Board, and although his letter did not communicate the nature of the decision, we are creditably informed that it is substantially as follows, "This committee recommends to Boards, etc., that they unite in the establishment of a Union Christian College in Seoul. In the assurance that time will vindicate the wisdom of this decision, the Committee, deeply respecting the conviction of the missionaries who favor a college in Pyongyang, would not recommend any disturbance of the work now being done with such blessing to that station,

but deems it wise that the standard and equipment there should not be advanced with full collegiate ideals. The Committee believes it best that the development of college work and of the university departments which in time must be associated with it should be projected in a union institution in Seoul."

Resolved:—That the Senate accept this as the reply of the Joint Committee to the reference made it by this body, and conclude the reference.

CONSTRUCTIVE RESOLUTIONS ON THE COLLEGE

QUESTION.

Resolved:—That we interpret the reply of the Joint Committee as meaning that in their judgment one collegiate institution only for the entire country is not a feasible proposition and that there are to be two, and resolved

That the judgment of this Senate is now the same as expressed above, and that therefore in the exercise of the powers delegated to it decides upon this number.

Resolved:—That as to the location of these two institutions, one shall be the present existing Arts and Science College at Pyeng Yang and one in or near Seoul as it shall be established. And

Whereas:—While the six constituent Missions have differed radically among themselves as to where the policy and interests of each demanded a location, yet as there has been remarkable unanimity within each on the question.

Resolved:—That as to correlation;

1. In view of the practically unanimous Mission votes and present participation, it be tentatively decided that the Northern Presbyterian, the Southern Presbyterian and the Australian Presbyterian, co-operate in the present Arts and Science College in Pyeng Yang; and the Methodist Episcopal, and the Methodist Episcopal South cooperate in the Seoul institution.

2. That in view of its divided vote the Canadian

Presbyterian Mission be requested to inform the Senate as to the institution in which it wishes to cooperate.

3. That the development of Technical Schools and University ideals in either institution shall be granted by the Senate from time to time and as seems advisable.

4. Each institution shall receive without extra charge students from the territory of non-cooperating Missions in the immediate vicinity or by such regulations as those several Missions shall provide.

Resolved:—That this scheme of correlation be submitted to each of the Federated Missions for the ratification of its cooperative part with the request that each submit to the Senate any modification of its part which it may desire.

Resolved:—That as to the delimitation of their respective territory the already established limits by comity agreement of the Missions cooperating in each institution shall be the limits of the territory of each.

Resolved:—That each of the Federated Missions be requested to take action on its part in the above scheme of correlation at the earliest possible moment, and communicate the same to the Senate, that active steps towards the reorganizing and organizing; authorizing by the Boards and financing may be hastened.

Resolved:—That the adoption of this plan does not mean that the Senate purposes developing two rival, denominational institutions, but with the purpose of conserving actual interests already developed, and gradually bringing all into a unified system as existing interests can be harmonized.

It was moved and carried that the copy of the action of the Joint Committee which is now in the possession of the Senate be considered as substantially its action and that we immediately proceed with our correspondence to the Joint Committee and the Boards based on the said action.

The following resolution was adopted:—

Resolved:—That we enter our protest against the withholding of and the long delay in giving us official information as to the action of the Joint Committee while

at the same time cable communication has been sent to individuals authorizing procedure under the action of that Committee.

Next meeting was set to meet in Seoul 9:30 A. M. Oct. 15, 1914.

Minutes were read and approved.

Meeting adjourned with prayer by Messrs. Becker and Sharp at 12:15 P. M.

B. W. BILLINGS,
Secretary.

Minutes of the Tenth Meeting of the Educational Senate.

FIRST SESSION.

Met in College Building Pyeng Yang, 8:30 A. M. June 13, 1914.

After Scripture reading by the chairman Mr. Becker and Mr. Foote led in prayer.

The General Secretary made a report of his correspondence regarding the matter of teaching of the Bible in mission schools and use of text-books in the said schools.

A letter from the representatives of the Southern Presbyterian Mission calling for a meeting to reconsider action on the Joint Committee's report was read.

Moved and carried to reconsider the Senates' action on the Joint Committee's report.

The General Secretary then read letters which he had received from the Joint Committee.

To permit a full discussion it was moved and carried to go into a Committee of the whole. Mr. Lyall was elected chairman of Committee. The discussion in the committee lasted the remainder of the morning session and part of the afternoon session.

SECOND SESSION.

The Committee of the whole rose at 3:15 P. M. and reported recommending the reappointment of the Committee of six, which had served at the ninth meeting, said

Committee being instructed to bring in a report upon an advisory made of procedure. This report was adopted by the Senate.

Committee } Dr. Adams, Mr. Lyall, Mr. Venable,
consisted of } Mr. Cram, Mr. Foote and Mr. Becker.

Motion to adjourn to meet at 7:45 P. M. was carried and session adjourned with prayer by Mr. Cram at 3:20 P. M.

THIRD SESSION.

Met in College Building 8 P. M.

Meeting was opened with prayer by Mr. Sharp.

Minutes were read and approved.

Dr. Adams reported for the Committee of six appointed at the afternoon session. The report was as follows:—

Report of Committee of Six, One Representative from Each Mission.

Whereas:—This Senate is unable to accept as binding upon its constituent Missions the action of the Joint Committee on the one college location question, as a decision of the reference made to it by this Senate; this is on the grounds that the conditions of the reference were invalidated. (See appended statement I.) And,

Whereas:—The Constitution granted this Senate does not permit the exercise of authority by the Joint Committee in the direct field matters the initial authority in which has been delegated to this Senate, (See appended statement II.)

Whereas:—This Senate can recognize on the field only the organized Missions as the responsible bodies concerned in college work, And,

Whereas:—This Senate can recognize individuals only as members of their respective Missions and so subject to their Missions official declarations,

Whereas:—That in the exercise of the functions delegated to this Senate, the Senate,

1. Recommends each constituent Mission to officially state to the Senate its purpose with regard to co-

operation in the establishment of a Seoul Union College, and in the already established Union College at Pyeng Yang; such statement to be made before Sept. 15, 1914.

2. That when the Missions which have decided to co-operate in the Seoul institution have so indicated, the General Secretary of the Senate shall issue a call for the meeting of their official representatives to proceed with organization.

3. That in this organization only duly accredited Mission representatives from among the missionary body shall participate. (See appended statement III.)

NOTE:--In general the appended statements explain the position of the Senate although all members may differ in the details.

Mr. Cram presented the minority report and moved its substitution for the majority report. The minority report was as follows:--

"Whereas the resolutions presented by the majority are a practical reiteration of the Senates' action at its March meeting, and whereas letters have been received during the interval from both the chairman and the secretary of the Joint Committee which clearly show that the action of the Senate taken at that time was based upon a mistaken interpretation of the decision of the Joint Committee,

"We hereby express our approval of the Joint Committees' action and recommend to the Missions co-operation in carrying out the same."

This report was rejected by a vote of 9 to 4, Affirmative: Cram, Wasson, Becker, Billings.

Negative; } Moffett, Baird, Sharp, Whittemore, Adams,
 { Lyall, Venable, Talmage, Foote.

The majority report given above was then passed by a vote of 9 to 4.

Affirmative; } Moffett, Baird, Sharp, Adams, Whitte-
 { more, Lyall, Venable, Foote, Talmage.

Negative; Cram, Wasson, Becker, Billings.

Mr. Talmage explained his vote as follows:--

"Mr. Talmage votes approval with the understanding that the first paragraph, while stating that the judg-

ment of the Joint Committee is invalid as an answer directly to the reference of the Senate, does not deny its validity as a judgment *ab initia* effective through the board and the missions."

Motion to print 400 copies of the minutes of ninth and tenth meetings of the Senate and to send a copy to each missionary, was carried. Motion to adjourn having been carried, the meeting adjourned with prayer by Dr. Baird at 10 P. M.

B. W. BILLINGS,
Secretary.

Appended Notes to Senate Action on College Location Question.

JUNE 10th 1914

The Senate of the Educational Federation of Missions in Korea desires to make the following statement of the situation of the college location question, and its position on the same, to the missionary body of the country.

The mutual relations of several bodies both on the field and at home are concerned in the matter. On the field, there is the Federation of Missions as represented by this Senate; there are also the separate organized Missions, each carrying its own individual interests, and its relations to the home end, in which it alone is concerned, as well as being a constituent body in the Federation. At the home end there is the Joint Committee of the Boards, and each separate individual Board, the governing body, after their own mode of organization, of its own Mission. These relations must be kept in mind, and their proper individual interests and rights, as well as their federated relations, be given full consideration in any position which this Senate may take.

It is well known to all that the Joint Committee of the Boards in America has made a recommendation to the Boards concerning college work in this land, which the Boards have adopted, and which has been transmit-

ted by the Joint Committee to this Senate, and by each Board to its individual Mission. This decision may be viewed in two lights; and for clarity of understanding it is exceedingly desirable that these two should be separated, and each considered in itself.

I. It may be looked upon as the decision of a referee body made such by this Senate, and therefore a decision binding upon all the constituent Missions.

II. It may be looked upon as the decision of a body acting upon authority derived directly from the Boards, the governing bodies of the individual field Missions, and therefore a decision binding upon all the constituent Missions.

I. Senate Reference to Joint Committee.

May we present these in their order.

After a very careful consideration of all the related matter, this Senate feels constrained to inform its constituent Missions, and the Joint Committee, that it finds itself unable to accept the decision as an answer to the reference of the location question made by this Senate to the Joint Committee. We cannot regard it as binding.

The Senate is painfully aware of the gravity of this position, and of the criticism to which it may quite possibly give rise. We are convinced however that to so accept it would not be a proper exercise of that stewardship of their interests which we hold from the separate constituent Missions. We trust that the following presentation will lead you to agree with us in this position.

1. At its meeting of Dec. 20, 1912, the Senate having decided upon one Christian College for all Korea, deemed it wiser, in the exercise of the authority constitutionally delegated to it, to determine its location by the decision of a referee body, and so referred that point to the Joint Committee in America. Its action was as follows:

"Re Deciding the Location of One Christian College for Korea.

1. That the Senate now proceed to vote on the question of location of one Christian College for Korea.

2. That we report to the Joint Committee in New York the vote of the Senate, including the vote of the absent members, to be obtained by the Secretary.

3. That we instruct the General Secretary to forward to the Joint Committee the results of the votes taken by the various Missions.

4. That we shall consider the decision reached by the Joint Committee as final."

2. At its meeting of March 3rd, 1913, the Executive Committee of the Northern Presbyterian Mission passed and communicated to the Senate, the following action.

"The Executive Committee wishes to point out to the Educational Senate that in its action of reference of the question of location of college to the Joint Committee in America, the clause making the action of that Committee final does not lie within the province of the Senate to decide. The action of our Board ratifying the constitution of the Senate and permitting our Mission to participate included the following:

"The Board therefore while heartily sympathizing ... saw no alternative but to make its approval subject to the condition that all acts and proceedings of ... the Senate of the Educational Foundation shall be subject to the review and control of the cooperating Missions on the field, and, through them, of the Boards at home, in the same way as other union institutions."

3. The Chairman of the Joint Committee, in sending to the Secretary of the Senate the first recommendation of the Joint Committee for location in Seoul and calling for a field vote on the question, also included his letter to his own Mission on the subject. In this letter was the following passage;

"We were therefore confronted in our own Board with the necessity of agreeing to go to Seoul or of abandoning altogether the idea of one Union College and of having a Presbyterian College in Pyeng Yang and a Methodist College in Seoul. It became absolutely clear that our Board believes that one Union College is more important than the question of location.

This was brought to the attention of the Senate at

its meeting of June 19th, 1913, and the Senate took the following action:

"Passed that Dr. Adams be requested to write to Dr. Brown, drawing his attention to the passage in Board Letter No. 145, a copy of which was sent the General Secretary; and ask for an interpretation of the same. If it means that the Northern Presbyterian Board was influenced in its position because there was no alternative to a Union College in Seoul except a Presbyterian College in Pyeng Yang and a Methodist College in Seoul, the Senate wishes to state that this does not represent the sense in which the question was referred, but that either location is to be considered as an open alternative for all parties."

The Secretary in transmitting this pointed out that no other basis for a reference was possible, and that the referee must settle the question on the basis of the referring parties' agreement.

4. On Oct. 20th., 1913, in answer to a query of the Chairman of the Joint Committee, concerning the irreconcilability of the minority in the field vote, to a location in Pyeng Yang, the Secretary pointed out that according to the tally sheet forwarded the irreconcilable minority could not be more than eighteen out of all voting, and then proceeded;

"There is however a factor concerning which I am not fully informed but of the reality of which I am well convinced, and which I consider to militate against the union project much more than the above, and more than any field condition. It is the unwillingness of the Methodist Board to consider the Pyeng Yang location. You yourself frankly spoke of this. Dr. Goucher who is out here and attended the late Senate meeting, told me privately of the same thing and with comparative positiveness. When questioned upon it in the Senate, while not making so flat-footed a statement, gave it as his opinion, from an intimate knowledge of their Secretaries' position, that they could not consider the Pyeng Yang location.

If this is the case I think that simple honesty, and

justice to the Missionary body, and to all parties concerned in the question, alike demand that it should be known, and publicly and officially stated. Otherwise referendums and negotiations are simply of form and not of fact are so much valuable strength and time but illy spent.

I feel that I am not out of place in speaking thus freely in that the missionary body, which the Senate and I as its executive officer represent, has now spoken decisively on the subject."

5. Dr. Brown has sent to the Secretary of the Senate a copy of his Mission letter containing the decision of the Joint Committee of Jan. 15, 1914 and his Board. Speaking of the meeting of the Joint Committee he says;

"As soon as the main question was taken up, the fact developed that a Union College at Pyeng Yang was impossible for the simple reason that the Boards could not be united on Pyeng Yang, some, whose co-operation would be indispensable to a union college, feeling that they could not possibly go there for higher education.

In view of these facts the Senate can only regard the reference of the location question, made by itself to the Joint Committee, as having been invalidated; the conditions on which the referring parties agreed, and the sense in which the reference was made having been impaired. We may also say that in substance this would also seem to be the view of the Joint Committee, in that the certified copy of the Committee's decision sent the Secretary of the Senate is in no wise framed as a reply to the Senate's reference; no mention is made of the Senate or its reference in it; nor is it referred to in the accompanying letter of the Committees' Secretary. The decision is expressly based upon direct Board authority, and later the Joint Committee itself expressly puts it upon that ground; (Official Letter, April 25th, 1914).

"The Joint Committees' Report had no authority until it had been submitted to and acted upon by the constituent Boards."

No position is left the Senate therefore but to hold

that neither itself nor constituent Missions, *as parties in the reference*, are under obligations to accept the decision.

II. Joint Committee's Decision by Direct

Board Authorization.

The second view on which the decision may be regarded is that the Joint Committee acted upon authority derived directly from the Boards and therefore the decision is binding upon the Mission. It is now without question that this is the basis on which the Committee proceeded.

In a sense this relieves your Senate as the matter has been virtually taken out of its hands. We wish to point out however that this view in other respects places your Federation and Senate in a position of even greater difficulty and embarrassment than the other. This is the more true that the Joint Committee has not related itself to field operations through the established channels of Board Mission organization but has undertaken the exercise of direct authority in field matters. This will be clear in the following:—

I. The Constitution of the Educational Federation contains the following:—

PURPOSE, To unify Christian education as conducted by the various Christian Missions, into a single system, regulated from a single head.

ORGANIZATION: The work of the Federation and the administration of its functions shall be conducted by a Senate.

POWERS OF THE SENATE: The location and number of High Schools, Arts College, Technical and Special Schools which shall be founded on, or maintained by any of the constituent Missions, their correlation and the delimitation of their territory, shall be determined by the Senate.

.....
That such funds may be secured the Senate shall take steps for the organization of a holding body in the home lands and for incorporation as may be necessary."

II. This Constitution was ratified by all the Missions and also by all the Boards, in the year 1911. This ratification by the Boards on the basis of which the Senate was organized, and upon which all its operations have been conducted, was without qualification except in the case of the Northern Presbyterian Board which qualified its action as follows:

"The Board therefore while most heartily sympathizing with and cordially approving the general plan of the Mission saw no alternative but to make its approval subject to the condition that . . . the Senate of the Educational Foundation shall be subject to the review and control of the co-operating Missions on the field and through them, of the Boards at home, in the same way as other union institutions; and that any appeals which shall be made in America shall be made through, or with the approval of the Boards, and that any funds which shall be raised, held, and administered in America, shall be raised, held, and administered by the Boards or by such body as they shall constitute for the purpose."

III. It seems evident from the above that the very minimum of mutual relations agreed upon as between Senate, Missions, Boards and such future Joint Board body as might be organized at home, may be summarized as follows:—

1. The Senate shall have the exclusive direct field exercise of the functions delegated to it.

2. The exercise of these functions is however limited. In reserve authority over its own interests, each constituent Mission shall hold the acts of the Senate under its own right of review and control.

3. Likewise each Board, through its Mission, which is the field arm of its organization, shall exercise the same right of review and control.

4. Outside of this any joint body at home contemplates the handling of financial matters only.

IV. The Joint Committee had its first tentative organization in the Summer of 1912. Its operations have been extended to the field as follows:—

1. It has assumed to determine upon its own

direct Board derived authority, the number of colleges there shall be in the country.

(See Committee decision based not upon Senate reference but Board authority).

2. It has assumed upon the same basis to determine their location, and correlation.

(See same Committee decision).

3. It has assumed on the same basis direct decision concerning site and purchase of same, through individuals of its own selection.

(See Committees cable; "Secure from funds your possession proposed site Union College Seoul. Consult Adams Noble.")

4. It has assumed upon the same basis the drafting of a Constitution and reserved ultimate decision in the same.

(Official Letter, April 25th, 1914.

The Joint Committee has done considerable work, first through a special committee and then in the session yesterday upon the draft of a constitution which will govern both the Field Board of Managers and the Board of Trustees in America. The main outlines of such a constitution are tentatively agreed upon. When it has been approved by the Committee which will doubtless be shortly, it will not be immediately presented to the Boards but will be sent to Korea in order that the Joint Committee may have the benefit of the criticisms of the missionaries before the draft is put in final form for action by the Boards).

It seems evident that this course of action is not consistent with the previously arranged and officially ratified system of mutual relation for all parties concerned. It takes from the Federation of Missions and from its Senate, and does so with no agreement or formal notification, one of the most important functions delegated to it, for the exercise of which the Federation was in part organized, and transfers the same not only from the hands of the Senate but also from those of its constituent Missions, to a Joint Board body in New York. We cannot but view the move with apprehension. In

the judgment of this Senate it is contrary to sound principles of missionary administration, and is fraught with peril to the safety, the progressive continuity, and the practicalness of Mission policies. Field operations should be conducted by and through field organizations.

This Senate is the executive body of the Federated Missions. Its members exercise their functions only as they are duly appointed representatives of these organized Mission bodies. It exercises these functions only by virtue of the Constitution given it by the respective Mission-Board organizations. That Constitution places field authority up to actual organization in the hands of this Senate. This Senate therefore does not carry the authority to accept the action of the Joint Committee viewed in this light of direct Board authorization. It can only decline to accept it until its own Constitution is altered, or its constituent Mission bodies unite in directing it to do so.

It would therefore recommend to its constituent Missions that each petition its respective Board to correct this inconsistency of authorization, that these questions may be duly settled by the channels previously constituted and still authorized. We know no other way in which the present tangle may be permanently and satisfactorily settled.

III. Actions of Various Bodies.

While the Senate cannot recognize the action of the Joint Committee either as inclusive of its reference, or as possessing proper authority for direct decision, there are points common to the action of the Joint Committee, the Senate action consequent to the same, and the tentative position which various of our constituent Missions have taken, that may form somewhat of a basis of operation, during the period while each Mission through direct negotiation with its home body is coming to its permanent position on the question.

I. After a careful study of the Joint Committee's action the Senate finds in it five definite points,

none of which call for any interpretation, but seem as clear as English can be made to speak.

1. That the Boards unite in the establishment of a Union Christian College in Seoul.

2. Respecting the conviction of the missionaries who favor a college at Pyengyang, that there should not be any disturbance of the work being done there, but the standard and equipment there shall not be advanced.

3. That the developement of college work and of university departments to be associated should be projected in a union institution in Seoul.

4. Bespeaks the hearty and united cooperation of the whole missionary body in Korea. •

5. That the Committee be authorized by the Boards to proceed with the requisite practical measures.

We are aware that the second point above is warmly controverted by some. An official document however must be taken upon the plain and manifest meaning of language. Especially is this true on a point upon which all are not agreed. Individual interpretations, different from this, even though they be more or less official, are not to be adopted, without prejudice to justice, except where all having interests involved are agreed. Other position than this may be taken only by a correction of the document.

II. The Senate at its meeting of March 20-21, 1914, took the following action.

(See action)

Then this was past the Secretary was authorized to send the following with the action, to the Joint Committee.

"The Senate wishes to point out to the Joint Committee that in his action it has gone beyond the matter referred to it by this Senate. The Constitution of the Senate as adopted by the six Federated Missions in Art. 5. Sec. 4. reads as follows;

'The location and number of High Schools, Arts Colleges, Technical and Special Schools which shall be

founded on or maintained by any of the constituent missions their correlation and the delimitation of their territory shall be determined by the Senate.'

This Constitution has been ratified by the Boards with the one provision by certain Boards that their approval was subject to the condition.

'That all acts and proceedings of the Senate shall be subject to the review and control of the cooperating Missions on the field and thro them of the Boards at home, in the same way as other union institutions.'

This section specifically delegates to the Senate, at least the initial authority to determine the location, number and correlation of all educational institutions. In the exercise of this authority the Senate determined to have but one Arts and Science College for the work of the entire country in the six missions. In the exercise of the same authority it considered it wiser under the circumstances to refer the question of the *location of that one college* to, an outside referee body—the Joint Committee. This aspect of the question alone was referred to your Committee. We would point out that the reply of your committee assumes, without a reference being made to exercise *ab initio*, the functions delegated to this body, and to direct concerning two institutions, both to do college work and what their correlation shall be.

We regret to be compelled to say that we think the exercise of these functions in this manner can lead only to confusion—a confusion exceedingly inimical to union work. What made the question of location a difficult one was the desire of all parties for one collegiate institution. If more than one institution had been considered no question would have been made, no reference made. No difficulty would have been experienced either in location, number, or correlation. The question would have settled itself along natural and existing lines.

The Senate therefore sees no course open to it but to take up these aspects of the question as they come to it, and seek their solution in constituted ways by

which in as short a time as possible we hope to have them reach the Boards."

It will be seen that while owing to information at that time not being so full as at present, the letter is in some particulars defective, yet in the main it is in line with the more careful examination given above with the entire action of the Committee before the Senate.

It will also correct the misapprehension of some to the effect that the Senate had accepted the decision of the Joint Committee and had then misinterpreted it.

III. With regard to the actions of individual constituent Missions taken since that action of the Senate, they seem to be as follows:—

1. The Northern Presbyterian Mission in answer to the Senate's request has taken action that they will continue in the Pyeng Yang institution.

2. The Australian Presbyterian Mission has taken the same action.

3. The Canadian Presbyterian Mission sent no reply as yet.

4. The Southern Presbyterian Mission has sent in no reply.

5. The Northern Methodist Mission has dissolved union relations in the Pyeng Yang institution and opened preparatory college work in Seoul.

6. Southern Methodist Mission has taken no action.

In view therefore of all these considerations the Senate passes the resolutions as given.



Translated Extracts from the Government Text Book on Ethics.

Text Book, Vol. 2 Page 19.

Picture of three men, making offerings and worshipping at a grave.

"Ancestors: These people have swept the grave clean and spread out a variety of offerings."

Whoever has been neglectful of ancestral worship is "no good". "

Teachers Manual Vol. 2 page 76-74

Instructions with regard to teaching the above.

Not to forget ones ancestors and know to revere them is the subject of this chapter.

Pedagogic: What are these people doing ? They have come to the ancestral graves set forth various offerings, and are offering sacrifices. They have swept the graves clean. This is the act of people who properly revere their ancestors.

To revere ones ancestors and to offer to them sacrifices is truly a worthy deed. Whoever it may be, any one who does not, like these, offer ancestral sacrifices, is a worthless fellow, ----- &c. & c,

Text Book Vol. 2 Page 30 "Towards our parents we must pursue filial conduct to the utmost utmost limit, we must make the ancestral sacrifices with devotion, we must love our brethren and be on good terms with our relatives."

PROPOSED REPORT ON THE CHOSEN CHRISTIAN COLLEGE

June 22, 1916.

The Chosen Committee, other available members of the Board, and the Executive Council met June 22nd and gave careful consideration to the "Act of Endowment of the Chosen Christian College" approved by the Government-General of Chosen, together with an explanatory letter dated May 9th from Dr. O. R. Avison, Vice-President and Acting President of the College, and a letter dated June 16th from the Rev. Frank Mason North, Chairman of the Joint Committee of the Boards on Education in Chosen. It was noted that the Government-General would not comply with the request of the Board and of the Joint Committee that the College be given the benefit of the ten-year period of grace which is accorded to mission institutions that were in existence at the time the Ordinance went into effect, and that the Government-General showed no disposition to modify that Ordinance. It was also noted, however, that in the "Act of Endowment" the Government-General has allowed the word "Christian" to stand in Article I on the name of the institution, that in Article II it is specified that "the object of this Hojin shall be to establish and maintain this College in accordance with Christian principles", and that Article VI provides that "the managers, officers, members of faculties and all the instructors in this College must be believers in and followers of the doctrines contained in the Christian Bible." We are gratified by these provisions of the "Act of Endowment" and we cordially recognize that in them the Government-General has showed a friendly spirit.

The question now arises: Should the terms of this "Act of Endowment" be considered as a sufficient guarantee of the Christian character and influence of the College to justify us in proceeding with the development of the institution? Our judgment on this crucial question should be influenced by the following considerations:

1. The plain text of the Ordinance and of the "Instructions concerning the revision and enforcement of the private school regulations, etc." issued by the Governor-General March 24, 1915, and specifically providing that "In such schools (private) no religious teaching is permitted to be included in their curricula nor religious ceremonies can be allowed to be performed...The education of the people shall stand independent of religion. No Government and Public Schools and those schools having the curriculum fixed by Law and Ordinance of the Empire can be allowed to enforce religious education or conduct any religious ceremonies."

2. The written and published explanations of this Ordinance which have been made by responsible Japanese officials; as for example, the letters of Mr. Komatsu of April 8th, 1915, and November 4, 1915, to Secretary Arthur J. Brown, the articles of Mr. Komatsu in the Seoul Press of April 2nd and 3rd, 1915, of Mr. Sekiya, Director of the Bureau of Education in the Nagasaki Press of March 30, 1915, and the Japan Advertiser of August 7, 1915, of The Official Gazette, Tokyo, March 29, 1915, and of Mr. Usami, Minister of Home Affairs in the Seoul Press of March 17, 18, 19, and 21, 1915, all of which are to the common effect that the intent of the Ordinance is to separate education and religion, that this separation is necessary, that it will be enforced, and that, in the language

of Mr. Komatsu, "the enforcement of the principle of the separation of religion and education now projected in Chosen and gradually to be realized does not admit of any objections or criticism by anybody, native or foreign there is no other course open for the Government than to carry out this principle of the separation of education and religion. We are resolved to maintain an absolute independence in regard to our policy and system concerning national education, which we formulate and put into effect by ourselves without foreign interference or assistance. It follows then that educational work inaugurated by foreign missions in the days of the former Korean Government must be modified today so as to keep pace with the progress of our plan to carry out modern administrative measures."

3. That the statements of Articles I, II, and VI of the "Act of Endowment", quoted in a preceding paragraph, so not set aside or modify this Ordinance appears from the explicit statement in Article : "This College shall carry on special education following the Educational Ordinance of the Government-General of Chosen."

This compels us to interpret the whole "Act of Endowment" in harmony with the Ordinance directing the separation of education and religion. While the "Act of Endowment" provides that "the managers, officers, members of faculties and all the instructors in this College must be believers in and followers of the doctrines contained in the Christian Bible", it does not give them liberty to teach the Bible and religion or to conduct chapel services. On the contrary, Article II, as noted above, specifically declares that "the educational Ordinance of the Government-General of Chosen" remain

in force. Dr. Avison states in his letter of May 9th that "the Government will allow us to establish a Department of Biblical Instruction as a coordinate department with the Literary and Industrial and Agricultural Departments. This can be conducted in the same building as the other departments and will afford every opportunity for all students who wish to do so to take classes in it, while devotional exercises can be conducted according to pleasure. Of course these classes and exercises cannot be made compulsory, but some of us are not sure that compulsion in such cases is an unmixed blessing." Missionaries differ as to what this really means; but the essential point now is that this concession does not appear in the "Act of Endowment" approved by the Government-General nor in any written statement of any responsible Japanese official which we have received. Mr. Komatsu wrote May 5, 1916, to the Rev. Charles E. Sharp, Chairman of our Mission's Executive Committee:

"As you are aware, all official affairs of which the case is one, are to be dealt with according to written laws concerned, and the Government-General is unable to see its way clear to order the subordinate authorities other than to conform to such laws in their transaction of official business."

4. The refusal of the Government-General to comply with the Board's request to modify the Ordinance or to give the Christian College in Seoul the right to teach religion during the ten-year period of grace during which other mission schools are permitted to teach the Bible and religion and to conduct chapel services.

5. The action of the authorities in closing our Girls' School at Syen Chyun and the Boys' School of the Southern Presbyterian Board at Soon Chun.

6. The statements and orders of several Japanese officials in various places, as for example the following order of the Magistrate of Soon Chun to the Southern Presbyterian Boys' School in that city:

"The Government-General has been making investigation with regard to your school since last year. Your having no intention of removing religion from the curriculum and making application to establish, becomes clearly disobedience to the established law. Therefore, from this time on I am ordered to forbid instruction therein. I also have these instructions from higher authorities, which I transmit to you."

Three policemen went to the school the same day to see that this order was enforced by the closing of the School.

The following order issued by the Civil Governor:

"It is not permitted to add the teaching of religion to the regular courses of study taught in schools. Nor is it permitted to give instruction in religion under the head of an optional study outside of the regular school curriculum; or to hold religious services as a part of the school work. This is to be clearly understood."

"B. Translation of instruction from the Director of Home Affairs Department to Chief of Police Department, October 29, 1915:

"If those hearing the (religious) lectures are certainly the students of the school, I judge it a thing to be forbidden, in that it would be difficult to distinguish this from the work of the School."

It is clear from these and from other statements that might be quoted that the Japanese authorities have not the slightest intention of modifying in any way the Ordinance regarding the separation of education and religion.

7. The definite statement of Mr. Komatsu in his letter of November 4, 1915, "It is not quite unlikely that in six or seven years to come there will be no mission schools in Chosen undertaking common education, as it is the case in Japan proper..... Missions should leave all affairs relating to education entirely in the hands of the Government by transferring the money and labour they have hitherto been expending on education to their proper sphere of religious propagation." And he wrote in the Seoul Press of April 3d, "Precisely as the Government should not interfere with religion, so the church should not interfere with political administration in general and education, which is part of the administrative work, in particular."

✓ This appears to point to the extinction of all Mission schools and we cannot ignore such statements when we consider the expediency of making large expenditures for a comparatively new institution.

8. The actions of the Board in June 1915 and February 7, 1916, to the effect that in the opinion of the Board the Ordinance is incompatible with the Christian character and influence of Mission schools and that if it is enforced it would cripple if not completely close the hundreds of mission schools now in Chosen, compel the abandonment of the plans that are being made for their enlargement, and paralyze the missionary work which depends upon these schools for the training of its ministers, evangelists and other leaders. The Christian people of America and Great Britain firmly believe that religion is an integral and indispensable part of a sound religion, and they do not deem it their duty to expend money on schools in any land unless they can do so in the name of Christ and with unrestricted freedom to include the Bible in the curriculum and to conduct religious

3.

exercises in connection with school work.

9. The Federal Council representing all the Protestant Missions in Chosen, at its annual meeting September 1-3, 1915, which, with only one dissenting vote adopted the following:

"As the Revised Educational Ordinance Number 24, 1915, of the Government-General, proposes among other changes, to exclude religious instruction and religious exercises from all private schools, including some hundreds of schools conducted and financed by Christian churches and Missions in Chosen, the Federal Council of Protestant Evangelical Missions feels itself called upon in view of the interests of its home constituency the purpose for which alone its members reside in this land, and the object for which the funds used to maintain these schools are contributed, to affirm that in our judgment the conditions proposed would cripple if not completely close our Christian schools."

10. The fact that we do not need to depend upon a college in Seoul for the education of Korean young men, as the Government-General is developing an elaborate educational program which provides better plants and equipment and a larger teaching staff than the Mission Boards can possibly afford, so that we are relieved from the responsibility, which we had prior to the Japanese occupation, for giving a general education to Korean youths.

11. The fact that we are not dependent upon a college in Seoul for the Christian education of Korean young men and their training for Christian work, inasmuch as we have academies for boys at several other stations, and in particular the Junior Christian College in Pyeng Yang, all of which are now teaching our boys, which at comparatively small additional expense can serve our necessary needs in this respect, and which under the Ordinance have the undoubted right to teach the Bible and religion during the ten-year period of grace.

1.

At this point the following paragraph of Dr. North's official letter of June 16th should be noted:

"The regulations in Korea do not provide for an institution of the grade desired or intended by the Boards and the Joint Committee. Practically, the limitation is fixed at four years succeeding the high school. The departments to be provided for under these regulations do not permit of the range of studies which those interested in higher education would wish to have introduced into the curriculum. It is stated that the authorities do not believe that the Korean youth are ready for this higher work. On the other hand it would seem quite clear that the demand for such higher work, created efficient development of the four years curriculum agreed to, would act as it has acted, we are advised, in Japan ~~proper~~ and urge new regulations which would admit of the work desired. The range admitted however is decidedly in advance of which could be developed under the John D. Wells Charter, if that were strictly interpreted - at least this is the information which reaches me. We therefore, if we proceed, must agree to the development of an institution ~~which can~~ with somewhat lower standards than we had expected but with opportunity for the highest type of work allowed under the regulations in Korea and the probability of elevation of the standards and enrichment of the curriculum as the work progresses."

✓ It thus appears that we cannot have the kind of an institution for higher education in Seoul which it has been one of our chief objects to provide, and that whatever college we have there will simply duplicate the kind of a college that we already have at Pyeng Yang.

12. The fact that the Chosen Christian College is not a developed institution with a plant and equipment which could not be sacrificed without loss. The Boards have made no appropriations for property. Only a small part of the proposed site has been paid for out of private funds. There are no buildings or equipment whatever and no foreign teaching staff except a few missionaries already on the field who if they continue in the College, will have to be replaced by new men sent from America to take up the work which they formerly had in the Mission.

13. The fact that the Ordinance of the Government-General on the Separation of Education and Religion, and its avowed intention of strictly enforcing it, have strengthened the opposition of our Chosen Mission to a college in Seoul and led some missionaries on the field and some of the Boards in this country, who have hitherto been favorable to the project, to feel that the way is not now clear to proceed. + It is unmistakably evident that if we do proceed, the College cannot possibly secure that cooperation of the missionary body on the field which is absolutely essential to its success.

In these circumstances, we have grave misgivings as to the wisdom and the practicability of proceeding with the plans for the college. It is not a question whether we should continue an institution already developed, but whether we should build a new one involving the expenditure of a very large sum of money for plant and equipment and a considerable annual charge for maintenance which must be added to the present budget for Chosen. The matter can be arrested at this point with little or no financial loss, as the land already secured could probably be sold. There would no doubt be embarrassment, but the Boards are not responsible for the conditions which have now been created.

We should consider too the unwisdom and injustice of disregarding the judgment not only of our Chosen Mission but of the Federal Council of Missions without further consultation with them; for it is manifest that the question now under consideration is quite independent of the question regarding the relation of the Mission to the location and policy of a college in Seoul. The question as to what should be done under the regulations of the Government-General affects

star on p. 9

Of the members of our Mission who have written us on the subject during the past year, only two have expressed themselves as favoring ~~procedame~~ under the new regulations, although of course there may be others who have not written. The Australian Presbyterian Mission has from the beginning declined to cooperate with the College in Seoul and has declared its adherence to the Junior Christian College in Pyeng Yang and the Australian Board has supported it in this position. In the Southern Presbyterian Mission, a majority was at first willing to cooperate with the College in Seoul, but at its last annual meeting it voted not to cooperate with it but instead to cooperate with the Junior Christian College in Pyeng Yang, and the Southern Presbyterian Board has informed us that on this account it cannot cooperate with a College in Seoul nor make appropriations for it. The Canadian Presbyterian Mission was about evenly divided on the original question as between Seoul and Pyeng Yang, but it is now understood that a majority of the Mission is adverse to proceeding with the College in Seoul. It has voted not to apply for permits for its own schools. It has closed its academy for boys at Soon Chun rather than to comply with the regulations of the Government, and the Board in Toronto has approved the course of the Mission. It thus appears that of the six Missions in Chosen only two (Northern and Southern Methodists) will cooperate with a college in Seoul, representing but little over one-third of the missionaries on the field and that of the six Boards three are not prepared to cooperate, ~~and~~ a fourth, the Southern Methodist, has not yet acted and a fifth, our own Board, would if it cooperated with the college be opposed by an overwhelming majority of our missionaries on the field.

6.

all the Missions in Chosen, has been under joint consideration by them and their opinion has found expression in the action of the Federal Council quoted above. The ^{course} ~~views~~ of the local Bishop of the Methodist Church in taking out a permit under the new regulations for the Boys' School of that Church in Seoul has aroused considerable criticism, and we should expose ourselves to even more severe criticism if we at home were finally to issue such a matter without giving the representative bodies on the field a proper opportunity to express their judgment on these later developments, especially as their regular annual meetings are to be held within the next few weeks.

We should also take into consideration the fact that, while the Board has given us the power to act in its name during the vacation season, it would be highly inexpedient that a called meeting of the Board at which only _____ members could find it possible to be present, should reverse the deliberate and repeated judgment and decision of the Board expressed at two regular meetings and which have been made the basis of prolonged correspondence with the Japanese Government-General and with the missionaries on the field.

In these circumstances, we do not feel prepared to change the position formally taken by the Board February 7th. The Secretary in charge is instructed to correspond with the Chosen Mission and with the representatives of this Board on the Field Board of Managers of the Chosen Christian College as to whether in their judgment and in that of the Federal Council the terms of the "Act of Endowment" sufficiently guarantee the Christian character and influence of the College.

An appropriation of Yen is hereby made for the proportion of this Board for the current expenses of the College for the past fiscal year; but the way is not deemed clear to authorize a like expenditure for the academic year which begins ~~next~~ fall, pending further action by the Board after hearing from the field bodies referred to.

The Board of Foreign Missions
of the
Presbyterian Church in the U.S.A.
136 Fifth Avenue
New York

OFFICE OF SECRETARY

April 30, 1917.

Chai Ryung, Korea, April 2, 1917.

Dear Mr. McAlpin:

I am writing to a few friends in the hopes that they will feel led to consider, and bring to the consideration of others before the General Assembly, a matter which is now before the church from the Home Missions point of view. It appears to me and many others on the Foreign field that just now, when the chapter on Missions of our church is being revised with reference to Home Missions, is the time also to do some needed work with reference to Foreign Missions. I do not know anything about the points at issue with reference to Home Missions, but twenty years in this Mission has given me many unmistakable reasons for believing that Christ could better be served if the present system under which the Foreign Mission work of the church is done were revised.

Since the time when the Assembly appointed the Board and charged it with the organizing and superintending the work of making Christ known in unevangelized lands, so far as I am aware, no further definition or differentiation of authority has been made. It has been left where it was then - placed exclusively in the hands of the Board. Missions on the field hold no recognized place in the organized operations of the church and Assembly although they are operating organizations carrying responsibility and therefore should be endued with corresponding authority. They are simply the creatures of the Board. The arrangement is merely imperialistic and that down to the minutest details of field operations, if it is so wished.

This was probably necessary in the earlier days, but it is now not suitable to the task. The field work has grown to too large dimensions; it has become differentiated and complex; it differs in every Mission; the native peoples are assuming their places in the family of nations, and an intimate acquaintance with their social life and psychology is more necessary to wise operation than ever before; the Missions themselves have grown to be large, well organized bodies of experienced workers; they are entrusted with the expenditure of millions of dollars a year; and, moreover, as the operating field organizations of the home church, established by the General Assembly, including hundreds of its presbyters, they have moral and spiritual rights in determining their field policies, and the molding of the product which is the fruit of their labors.

April 2, 1917.

On the other hand, all men are finite, even those with the best of intentions and to whom the highest honor is due. Particularly is this true in judging a matter with which one has little or no personal acquaintance. It is no disrespect to say that this is true of Board members, Board secretaries, and passing visitors of renown. The perils of the present system are not only the perils which grow out of the growth and complexity of the work, but are the certainties of an absentee imperialism. And lastly, we are Presbyterians; born, bred, and broken to harness, in a representative democracy expressing itself in graded courts with responsibilities and authority, and with rights correspondingly distributed. As Presbyterians we believe that wisdom in initial jurisdiction is best conserved, in general, by locating such jurisdiction in the superior body most immediately concerned, and that it is this body that in general has the strongest claim to Divine guidance for wise decision in such matters. The average Mission has a larger voting body than the average Presbytery in the home church, and its membership is far more permanent. Four percent of all the presbyters of the home church are in its Foreign Missions, yet the present arrangement affords no place of recognition of their service and consequent expert knowledge in the organization of Foreign Missions, the great purpose of the church, save that of simple employees.

This is a criticism of an outword and unsound system, which I trust the Board itself may be led to offer their expert service to rectify when there is an opportunity offered. Time has brought changes in the work until a grave injustice is being done this same work of Christ in Foreign lands, the church's highest honor; and the peace of the church, the just administration of funds committed to it, and the impartial overseeing of its missionaries are put in jeopardy. As a presbyter of the church I think it ~~is~~ ^{is not} going beyond one's proper function to seek a discussion and consideration of this question now when the whole chapter of Missions is before the church being remodeled. The relation of Missions in the Home land to the church seems to be of considerable importance, judging from the amount of discussion in the church papers, but of how much greater moment must this question be because of the fact that the work is done outside of the boundaries of the church, under unknown conditions, with no immediate superintendence, and usually in very populous centres and connected with a church of another tongue. Should not the relations of our Missions in Foreign lands, with the governing body in the Home land, be embodied in the legal definitions of the church? Will you help to bring this matter before the next General Assembly for its earnest consideration?

Am in the midst of my spring itinerating, which has been unexpectedly made trebly heavy by reason of unforeseen circumstances. Anything you may do in this matter, to get it earnestly considered, will be greatly appreciated.

Sincerely,

(Signed) William B. Hunt.

The Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

HAR/K.

May 7, 1917.

Concerning the Conference between the Board's Committee on Chosen and the Executive Council, and the Missionaries on Furlough from Chosen, who are in New York or vicinity.

Friday, May 11, 1917, - 9:30 A.M. to 12:30 P.M.

The Board's Assembly Room.

At Dr. Brown's suggestion Messrs. Whittemore, Cook, Kerr and Rhodes acted as a Committee to prepare a list of topics for discussion.

The Committee appointed Mr. Rhodes to arrange the list in a formal statement and have copies sent to all the missionaries that may possibly be able to attend.

The Committee requests all to come and to take part in the discussion, and especially to suggest other topics in addition.

The purpose of the Conference is to strive for a mutual understanding concerning problems and difficulties that have arisen as between the Board and the Mission, to talk heart to heart, to discuss frankly, to see each others view-point in order that we may all do our work better.

The topics suggested are arranged under general headings as follows:

1. As to relations with the Japanese, the new educational ordinance, primary schools, etc.

(a) Has the Mission been put in a bad light in the eyes of the Japanese because the Board's representatives have discussed too freely with Governmental authorities questions which were still in debate between the Mission and the Board? For example, the question of closing the primary schools.

(b) Has the Board sufficiently kept in mind the delicate position of the missionaries who are anxious to please the authorities and yet who outwardly cannot be extremely pro-Japanese without alienating the Koreans whom they are sent to lead and help; or on the other hand have the Koreans in their anti-Japanese attitude been hiding behind the missionaries?

(c) Can we be "over-nice" to the Japanese and urge undue haste in the "Japanizing" of the Chosen Mission? For example, in a tendency to secularize our Church schools. Or, are the missionaries inclined to underestimate the seriousness of the situation?

(d) Is it the best policy for a missionary to Chosen to spend his first year in Japan? In a case of this kind should the Board first have consulted the Chosen Mission?

2. As to whether or not the Church at home has exaggerated ideas as to the conditions existing in the Chosen Mission.

(a) As to differences among the missionaries.

(b) As to their theological views being over-conservative and narrow.

(c) As to their pre-millennial views.

3. As to whether or not the Church at home has underestimated the value of the Korean Church, and of Chosen as a mission field.

(a) Is there a tendency on the part of writers and speakers on mission work in the Orient to give less and less attention to Chosen?

(b) Are tourists and delegations to the Orient giving a disproportionately small amount of their time to investigating the work in Chosen?

4. An opportunity to suggest other topics for discussion.

5. The missionaries request the members of the Executive Council and of the Chosen Committee to point out the mistakes of the missionaries, lines of improvement, dangers to be avoided, etc.

The Committee suggests that the following persons open the discussion on the different topics:

1.a. Mr. Whittmore.

b. Mr. Kerr.

c. Mr. Cook.

d. Dr. Sharrocks.

2.a. Mr. Smith.

b. Mr. Erdman.

c. Mr. Bruen.

3.a. Mr. Rhodes.

b. Mr. Whittmore.

For the Committee.

brings to them with His life's Blood. A few tracts are torn up and returned to us by the mail, and two or three have written us sharp words. A late note, returning David Baron's tract, "What think ye of Christ?" states:

GENTLEMEN: I requested of you as much as two weeks ago to spend your money on some of those poor Christians who need assistance. It is about time that you cut it out. Any Jew that changes his religion only changes it for the fact that perhaps he can make some money by it. A real honest Jew would not do it.

In these days of rush and hurry, private prayer and the reading of the Word of God are greatly neglected, so that the heart becomes cold and the life useless.

An evangelist says:

At the close of a service some time ago a young man came to me and said, "I have been a Christian now for three years, but I am not getting on in my religious life as I ought; instead of making progress I seem to be going backward." I asked, "Where are you reading in your Bible at present?" He said, "I don't know." Then I asked, "Where did you read yesterday?" He said, "I was out of town, and so unable to read." "Then the day before?" He said, "I was busy." "Then the day before that?" He said, "I was at a meeting, and did not get home until late and so had no time." Before the conversation ended I found he had not seen his Bible for nearly a month.

The quiet morning hour is the time of all times for communion with God, and if that is slept away, or if it slips away, there is little hope of waiting upon the Lord for the whole live-long day.

We have been pleased to receive the following note from our Topeka friend of long years ago, Ned Adams, who for some twenty years has been a Missionary in Korea. Mr. Adams acted as Secretary for a time for the first Soudan party, which sailed for Sierra Leone in 1890.

TAIKU, Korea, April 10, 1917.

MY DEAR FISHER:

In one of the last numbers of THE GOSPEL MESSAGE I note that you speak of friends who have received the paper for many years, and you would like to know whether to continue them upon the list or not.

This without doubt strikes myself. I have received it these twenty odd years since I came to the field, and I have often intended writing to you and expressing my appreciation of it, but you know how a hard-worked man just naturally sheds the things which are not pushing.

We all tend to ruts. We all tend to let bad enough alone, as well as good enough. While I cannot say that I have been with you in everything, I can say emphatically that I think your paper is doing a good work in its "Sound the Alarm" articles. They have done me good as they must have done to all who are awaiting the Appearing. Without question the days are evil. We need to keep our lights trimmed and bright, and sometimes you trim us pretty close. However, Fisher, you are nothing but a voice in the wilderness. Here and there, there are those that will harken, but they are few and far between. Meanwhile, as a voice is only responsible for being a voice, and not for the manner in which people will take it, keep sounding the alarm, and may the Lord bless and guide you in your office.

I trust that you will continue sending me the paper.

With many regards and remembrances of the old days,

Yours in the Blessed Service,
JAS. E. ADAMS.

Unsaved friend: A Railroad Company once lost a damage suit because their crossing sign was held to be too long to be conveniently and quickly read. They then paid their attorney such a large fee for a new sign, that the words that he selected, "Stop, Look, Listen," were called the three most valuable words in all our language.

Friend, the on-rushing train of the world, and the flesh, and the devil may soon dash you to destruction; and, alas! many preachers of our day do not use their learning as wisely as did the lawyer, for instead of giving a clear warning and making the way of salvation plain, they use language so deep and complicated, or so full of human reasonings, that the hearer is confused and understands neither his danger nor the way of escape.

God has, however, given us a simple Gospel, which may also be presented in three short words:

LOST. "All have sinned, and come short of the glory of God." Our Gospel "Is hid to them that are Lost: in whom the god of this world hath blinded the minds of them that believe not," "The wages of sin is death," and their sins are sweeping them down to an eternal hell.

LOOK. "Look unto Me, and be ye saved." Christ was lifted up on the cross to bear our sins, that God might justly forgive all who accept Him as their sin-bearer, and trust in Him alone for their salvation.

LIVE. "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." If we have been forgiven and born again through faith in Christ, we will rejoice to own Him as our Lord and Master, and to render Him a loving obedience and service.

This, friend, is the true Gospel, and these three words will have a much greater value to you than all the money that was given that shrewd lawyer for his famous sign, if you receive Jesus Christ, the Son of God, as your personal Savior.

GOD OR MAN?

"Let God be true, but every man a liar."

An exchange states that in 1912 a worldly wiseacre wrote:

War is dying. It dies because it cannot pay its way. It dies because, through the spread of education and the demands of commerce, no part of the civilized world can be suffered to engage in a life and death struggle with any other part. In our belief, whatever the apparent provocation of noisy speech or hectoring diplomacy, we shall never see another war among the great nations of Europe. There is too much at stake.

And a few years before this a Frenchman put forth six volumes on "The Future of War," the gist of which was an effort to prove that there would be no more war, because of cost in men and money, while with-

in three months before the war started similar statements were made by President Jordan of Leland Stanford University before the men who work in the National Cash Register plant; by a Professor in Columbia University in a book, and by a Yale Professor in one of the leading magazines. In 1908 a leading magazine published an article on "Man-killing Devices—and the Warless Age."

And now the hearts of the people are further deceived by the statements that this war will clear the atmosphere and be the last, and that the nations will arrange some central authority that will have power to keep the peace. But it is written in the Word of God, "Nation shall rise against nation, and kingdom against kingdom . . . All these are the beginning of sorrows;" and the great day of the battle of Armageddon and the terrific conflict of Gog and Magog are yet to take place.

Reader, who wilt thou believe, God or man?

"PERILOUS TIMES SHALL COME."

Our old friend, Dr. Robert Cameron, Editor of the *Watchword and Truth*, has seen and has been captivated by Billy Sunday, and he tells us in his paper that Mr. Sunday's use of slang is not offensive when spoken by him, that the charge of blasphemy is not true, and that the statements about the Roman Catholics, as they have appeared in the Press, are far different from those that fall from his lips. And so our good Doctor has been carried away by the outcries against wickedness, the work of reform, the bright lights, the rousing music and the cheers of the big meeting, until wicked, profane slang—concerning which a returned Missionary, who heard Billy personally, wrote: "His useless, endless, malicious slang is a terrible thing"—is not offensive to him when Sunday utters it under such surroundings. And the words heard by the very ears of unimpeachable witnesses, when Mr. Sunday said that he stood, from the sole of his foot to the crown of his head, in the matter of Divorce, with the Roman Catholic Church—that greatest of all *Divorce-mongers*—and advised Roman Catholics to go to the idolatrous Mass and to Confession, these well-known, true and published statements appear very different from the words that fell on our brother's ear while he was in the spirit of the big spectacular performance.

This is one of the alarming features of the religion of the day: Some good is mixed with much bad, for error often rides to its deadly work on the back of truth, and the wheels of the big meetings go around so fast, the music and the noise is so exhilarating that the minds of good men become confused and

they are not able to see and appreciate the fearful evils that are the very warp and woof of the movements. Religious hypnotism prevails, and we need that Spirit that controlled Spurgeon when he wrote this biting sarcasm regarding that sweet-titled book by Drummond, "Love the Greatest Thing in the World:"

I have read this book, whether it be a good book or whether it be a bad book, I cannot tell. Since writing the above I have re-read the book, whether it be a good book or whether it be a bad book, I cannot tell—I believe it is a bad book.

Well, Doctor, we are again sorry, and we remember that some years ago you commended that prince of down grade preachers, Mr. R. J. Campbell, advertised the works of that destroyer of the faith, Mr. Charles F. Aked, and sought to circulate one of Mr. S. D. Gordon's unsound books—that man who writes that there is no cross in God's plan of salvation—only afterward to decide it best to warn your readers that even that particular book needed to be read with care. May we ask: What would our departed friend, Dr. Brookes, the founder of *The Truth* say to all this if he could rise from his tomb?

You do not speak of Mr. Sunday's "Sickening flattery of the ungodly Orders," as another returned Missionary expresses it, and since the Presbyterian Preacher, Dr. Mark A. Matthews, *that prominent Mason*, has taken a place with you as Associate Editor, you might not have very good liberty in condemning that part of the big meeting.

You write that you have seen the fruits of Mr. Sunday's work, but the *Northwestern Christian Advocate* gives the figures of the Boston meeting as follows:

The records of the Sunday campaign in Boston show 48,903 "Trail-hitters" distributed as follows: Churches,—Baptist, 11,845; Methodist, 7,104; Congregational, 6,195; Episcopal, 3,275; Presbyterian, 2,282; Evangelical, 128; Christian, 118; Friends, 70; Undesignated (blank), 2,887; out of town, 10,823; Catholic, 1,513; Lutheran, 892; miscellaneous, 931; Unitarians, 296; Universalist, 128; Christian Science, 239; Hebrews, 177. Although the Methodists are several degrees removed from the place of foremost leadership among the Boston churches, the returns indicate how congenial the atmosphere of a Billy Sunday meeting is to those of Methodist training. It is interesting to note that persons of the most widely differing beliefs seemed to feel the force of Mr. Sunday's appeal to their conscience without any reaction in favor of his theology. They seem simply to have been stimulated to greater devotion to their former type of religious faith.

Brother, if you preached so that many hundreds of people, yes, thousands, were stimulated to greater devotion to their former type of religious faith, as the *Advocate* says, and joined the Roman Catholic, Unitarian, Christian Science, Jewish and Universalist Societies, to say nothing of unsound Baptist, Methodist, Congregational, Episcopal and Presbyterian Churches, would you not feel

RECEIVED

JUN 7 1917

Mr. Speer

OFFICE OF SECRETARY

The Board of Foreign Missions
of the
Presbyterian Church in the U.S.A.
156 Fifth Avenue
New York

AJB/B

June 1, 1917.

To the Chosen Committee
and the Executive Council.

Dear Brethren:

Referring to the dinner and Conference with the Furloughed Members of the Chosen Mission at 541 Lexington Avenue next Tuesday evening, the 5th instant, I asked the missionaries what they would like to present and they gave me the enclosed. They prepared this for the Conference which they expected to be held before the meeting of the General Assembly and perhaps they may desire some modifications of it now, but I think it important to send it to you so that you may get a general idea of what is in their minds.

Sincerely yours,

Enclosure.

Arthur J. Brown
per B.

Mr. Shen - P. 7

THE PRIVATE SCHOOL

ITS FUNCTION AND VALUE
IN THE COMMUNITY



A Symposium

In these days of increasing efficiency of the public schools it seems opportune to consider the mission and importance of private schools. Most of the following statements, by prominent Americans, were recently written in response to a request from the Principal of Friends' Select School, Philadelphia, for a brief expression of opinion regarding the function and value of private schools in the community.

CHARLES W. ELIOT, LL.D.

President Emeritus of Harvard University

"The private school seems to me necessary, first, for the satisfaction of the community, and, secondly, for competition with the public school. In most countries where popular education is elaborate and successful, private institutions of learning, from lowest to highest, are in competition with institutions supported by taxation. This has been emphatically true in the United States, and is likely to remain so."

PAUL H. HANUS, Ph.D.

Head of the Department of Education, Harvard University

"(1) Every school, if essentially an educational institution and free from the domination of active sectarian or other divisive influences, and thus endeavoring to minister impartially to the material and spiritual interests of all pupils who may resort to it, is a public school even if not supported by public funds.

"(2) Private schools may render a very valuable service to the communities where they are located. They are usually unaffected by social or political factions, and can therefore pursue their ideals without the necessity of subjecting their procedure to the more or less thoughtless criticism of the representatives of such factions.

"(3) Classes in such schools are usually smaller than the classes in public schools. Hence there is better opportunity for each pupil to secure the needed individual instruction than is commonly the case in public schools.

"(4) Private schools usually endeavor to secure teachers of exceptionally good personal qualities, as well as of substantial scholarship and teaching power. Consequently the social tone of the private schools is likely to be distinctly good.

"(5) Since private schools are not subject to rapidly changing public opinion, they have the opportunity to carry on, and many of them do carry on, valuable educational experiments, that are temporarily impossible in the public schools.

"(6) Since they must compete with the public schools, they have every incentive to make their instruction and their influence at least as good as, if not better than, the instruction and general influence of the public schools.

"(7) Some of the most valuable of our existing schools are private schools. Such schools have always been among the most cherished and significant of our educational resources."

JAMES E. RUSSELL, Ph.D., LL.D.

Dean of Teachers College, Columbia University

"The chief advantages of a private school are, it seems to me, (1) that pupils may have more personal attention, and (2) more efficient instruction than can ordinarily be ensured in a public school. Private schools should be in a position, through the receipt of tuition fees, to provide more teachers and better teachers than public schools can afford. This gives a chance to exert personal influence in such a way as to promote scholarship and character-building.

"The private school which is conducted primarily for profit cannot be expected to attain either of these ends. Such schools, instead of being superior to the public schools, must inevitably suffer in comparison with them."

SAMUEL T. DUTTON, Ph.D.

Professor of School Administration and Superintendent of the College Schools, Teachers College, Columbia University

"However excellent a public school system may be it is desirable to have good private schools which can meet the particular needs of pupils whose parents are able to contribute liberally to their education. A public school system necessarily presents a somewhat uniform and circumscribed program, while a private school may be thoroughly flexible and adapt itself to individual needs. Again, there can be no question of the value of small classes and having teachers of culture who, under these more favorable conditions, can throw around the child those influ-

ences which favor natural and cheerful application and studious habits. There are, of course, good and bad private schools, but the good private school, with its homelike atmosphere and its carefully selected staff working with high aims and purposes, should be cherished as one of our most worthy American institutions."

ARTHUR T. HADLEY, Ph.D., LL.D.

President of Yale University

"In these days, when there is so great a pressure upon the public schools for the introduction of studies which are supposed to be practical but really are not so, it is a great satisfaction to me that we have a sufficient number of private schools to permit the development of experiments and methods on other lines, which some people would call idealistic and others old-fashioned. I do not say that the ideals of the private schools are better than those of the public schools; but I feel quite sure that it is well to have the different kinds of training going on at the same time, in order that the next generation may judge of systems of education by their fruits."

MARION L. BURTON, D.D., LL.D.

President of Smith College, Northampton, Mass.

"One only needs to think of what the private schools in both elementary and secondary education have contributed to the life of our country to realize that they represent a most important feature of our educational system. There are multitudes of boys and girls who need the training which private schools can give. I suppose that the chief question is not whether these schools meet a need, but whether the members of the community are in a position to avail themselves of the privileges which they offer. Undoubtedly our best private schools have done much for the general standards of education in our country. In these days of business depression and of almost overwhelming predominance of efficient public school systems, we need to

recognize anew the importance and value of our system of private schools which has stood for all that is best in American education."

CHARLES F. THWING, D.D., LL.D.

President of Western Reserve University, Cleveland, O.

"One large value of the private school is found in the principle that the more fully education is adjusted to the personality of the individual student, the more adequate it is. In environment, in the content of studies, and in the methods of teaching, the law is that the adjustment of all forces and conditions to the student is of primary worth. The private school secures this adjustment more easily than many public agencies, essential and necessary as these agencies are to the welfare of the nation."

HARRY PRATT JUDSON, LL.D.

President of the University of Chicago

"Well conducted private schools may be a valuable element in the education of any community. They are free from some complications which may attend public schools, and are able, therefore, to render a special service."

FREDERICK P. KEPPEL, Ph.D.

Dean of Columbia College, New York

"The American Commonwealth needs both the public and the private school. The two need not be antagonistic; there is enough to be done to keep both profitably occupied."

EDGAR F. SMITH, Sc.D., LL.D.

Provost of the University of Pennsylvania

"I feel that the private schools of Philadelphia have done a splendid work in the preparation of young men for colleges and universities. I am sure that those who have these institutions in charge are animated by the highest ideals, and strive to instil in all who come in contact with them all things which make for character and scholarship."

JOSEPH SWAIN, LL.D.

President of Swarthmore College; late President of the
National Education Association

"While nothing can take with the mass of the people the place of the public schools, nevertheless the private school has a unique place in the educational world, and it would be a great mistake, not only to the friends of these private schools, but to the whole work of education, should these schools not be encouraged and upheld. No matter how strong the public schools may become, there will always be a place for the well-equipped private school with strong teachers of high ideals."

DAVID STARR JORDAN, LL.D.

Chancellor of Leland Stanford Junior University, Cal.

"One of the most important services a private school can render is that of setting standards for the public schools to grow up to. A private school that is poorer than the public school has little excuse for existence, and is likely to receive but little patronage. One that is better, but not too far in advance, renders a distinct community service by showing what ought to be done, and how to do it."

ENDICOTT PEABODY, D.D., LL.D.

Headmaster of the Groton School, Groton, Mass.

"I feel quite convinced that the private schools are able to contribute to the education of a boy a good many things which it is impossible at the present time for the public schools to afford."

MRS. JOHN MEIGS

The Hill School, Pottstown, Pa.

"As a rule the men in the private schools are better teachers and better paid, which ordinarily would mean more thorough instruction. The teachers have wider opportunity of individual

contact and, therefore, of personal influence over the pupils. In most private schools I believe there is a higher code of honor in the matter of cheating, and it is more likely to be looked down upon and discountenanced than in the public schools. It would be my opinion, though I do not have any exact data upon which to base it, that there would be a finer grade of social morality in the private school than in the public."

JOHN GRIER HIBBEN, Ph.D., LL.D.

President of Princeton University

"I am very glad to testify regarding my most hearty appreciation of the important function of the private school in our country. The work which such schools are doing is of a very high order and cannot be overestimated. Such schools, moreover, have always preserved a very high standard of intellectual and moral endeavor."

JOHN R. MOTT, LL.D.

Chairman of the Council of North American Student Movements

"It is my belief that we must lay special emphasis in America on developing and strengthening and maintaining our private schools. We are seriously behind England in this vital matter. In the interest of the best future leadership of the country, this intensive work should receive much more attention."

ROBERT E. SPEER, D.D.

Secretary of the Board of Foreign Missions of the Presbyterian Church

"I thoroughly believe in our public schools, but find it entirely possible to hold that belief side by side with a conviction that there is a great place for private schools. Just as our State universities have not displaced institutions like Harvard and Yale and Princeton, so our public

schools, which are one of the greatest assets of the nation, have not displaced, and I do not believe can displace, private schools, both for boys and girls, many of which are needed to do a work which the public schools are not doing, and perhaps cannot ever do as well.

"The public school, of necessity, has to consult the average need, and it must do its work largely in a wholesale way. It cannot consider the needs of special classes of scholars as a private school can do, and while the democracy of the public school is a thing that we need and should prize, the best private schools have shown that democracy can be preserved side by side with a type of educational discipline which our public high schools have not yet given."

FRANK PIERREPONT GRAVES, Ph.D.

Dean of the School of Education, University of Pennsylvania

"Private schools are needed to supplement the work of the public schools, but their function will vary from time to time. New lines of work and new methods usually have to be undertaken as private ventures at first, as the public is generally loath to meet the extraordinary expense or to depart far from the beaten paths. Private education is also needed to meet peculiar cases, or to afford a training of some sort adhered to by a substantial minority of the people."

FRANK M. McMURRY, Ph.D.

Professor of Elementary Education, Columbia University

"The private school has one point of superiority over the public school, namely, in the attention given to personal qualities, both of teachers and pupils. That, too, is probably the most important single point for consideration. Partly on this account, I regard the private school as having a peculiar and very important purpose. As a place, also, for free testing of modern educational theory, the private school has a very definite purpose."

G. STANLEY HALL, Ph.D., LL.D.

President of Clark University, Worcester, Mass.

"I think the private school should always have a great place in the community, and will. There is less danger of mechanical, lockstep methods and handling of pupils in masses; pupils and teacher get much closer together, and the former is better understood. The private school, too, gets much nearer to the home, and, perhaps best of all, it can differentiate, so that private schools have more individuality in themselves, as well as are more likely to cultivate it in others."

JULIUS SACHS, Ph.D.

Professor of Secondary Education in Teachers College,
Columbia University

"The private school is in parents' eyes a better or a more desirable one than the public high school; better, if it has a well-established reputation for excellence of its teaching faculty, for definiteness and continuity in educational method, for intelligent conception of the individual student's needs, for abiding influence on the character of its students, by a prestige that has become to successive classes a tradition; more desirable, if it assures a certain social atmosphere in teachers and students that many parents consider a more important factor than educational excellence.

"In the smaller size of its classes, in the quality of its teaching personnel, and in the opportunity for specific and detailed control in method are embodied the distinguishing features of the private school. It ought, therefore, to be in a position to obviate many of the disadvantages of the public high school, notably that of incomplete correlation in the work of successive stages. The difficulties of transition from one type of school to another, from an elementary to a secondary type, should not exist; a genuine continuity in educational growth ought to be its dominant feature, and a marked gain in educational economy should be the inevitable result." *The American Secondary School*, pages 155, 164.

JAMES G. CROSWELL

Headmaster, The Brearley School, New York City

"Probably the most permanent service of private schools, since they are flexible, lies in their utility as experimental schools. Their experiences serve as models of warnings to the community. Among what may be called the 'marginal activities' of the school organization, private effort will always play a valued part; for no step to advance in education has ever been taken without the leadership of private schools. They are not the home of lost causes and impossible loyalties; they work in advance of the main body.

"There are some legitimate demands for variety in secondary school life which various forms of private schools must always be called upon to satisfy. Some things the public high schools would not do if they could, or could not if they would. Some of these demands will necessarily create private schools.

"School years are branches of the Tree of Life not less than of the Tree of Knowledge, and in their ethical and spiritual experiences must be reflected ideals of great influence and worth. There is, for example, the religious life, very hard to provide for in governmental schools. Governments can in modern times recognize no religious body above another; the religious experience must be left to church and home. Here is a most powerful and apparently most permanent argument for the creation of private schools.

"In America, while we recognize that our ideals, our ethics, even our manners and customs, must in the main be such as to fit us to belong to the great public family of which we all are proud, yet even here there are family groups of a more private character, which seek for separateness and distinction, especially in education.

"In aiding citizens to forms of education not yet or not at all within reach of the public school, the private school has its permanent meaning."

Principles of Secondary Education, edited by Paul Monroe, pages 234 and following.

ISAAC SHARPLESS, Sc.D., LL.D.
President of Haverford College

"It does not seem to me that we can afford to drop the private school from our general educational system. In so far as it tends to perpetuate class distinctions it is probably not desirable; but it gives at least to a relatively small number of boys and girls the opportunity to receive some systematic instruction in the Bible and Christian principles. With this instruction prohibited in the public schools, and with the rather inefficient performance of the duty by the Sunday schools of the country, there seems but little opportunity to give a definite, consistent idea of what Christianity involves outside the private schools. If they can perform this function efficiently, it will be a sufficient excuse for the existence of a number of them, mingled with the more general work of the public schools. Besides, the two classes of schools will have something of a competitive influence upon each other in methods and character of instruction, improvement of salaries and general effectiveness."

JOHN PATTERSON, M.A., LL.D.
Dean of the College of Liberal Arts, University of
Louisville, Ky.

"Without using any invidious arguments against the quality of our public schools, the present is not the age when a good limited private school may not offer to those who can afford it a training for their children superior to that of a good public school for the following summary of reasons: The select private schools offer smaller classes, closer attention to the individual needs, moral and mental, of its pupils, more protection from bad grammar, bad manners, bad taste, bad morals, and bad health; it offers besides that greatest of all educational factors, the closer contact with the personality of some noble teachers; and the good private school offers these, too, without excluding the training upon which the best arguments for

the public schools are based. In addition the pupil in the good private school falls into the hands of teachers who have greater freedom of initiative and action than in the good public school, and so he is not so much the impersonal product of an elaborate mechanism."

W. H. P. FAUNCE, D.D., LL.D.
President of Brown University

"The function of the private schools is enlarging rather than diminishing in the United States. No one kind of education will suffice for this great country.

"Vocational and cultural training can no more be permanently separated than the right hand and the left. A wave of interest in training for vocations is now sweeping over the country. But what is our real vocation? It is to be citizens, thinkers, leaders and helpers of mankind.

"It is poor training which fits a man for his job but not for life. We live in two worlds—a world of facts and a world of values. In the mastery of facts the great need is the power of steady, concentrated attention. Our young people are versatile, ingenious and delightful, but often unable to focus their powers on any one task. In the world of values the chief education must be found. Here the private school still has a most important function. It can refuse to echo the popular demand for swift results and can insist on appreciation of the beautiful in nature, art and conduct. Education must show us not only what is efficient, but what is worth while."



Educational Bulletin No. 1

ISSUED BY

FRIENDS' SELECT SCHOOL

140 N. SIXTEENTH ST.

PHILADELPHIA

The Board of Foreign Missions
of the

Presbyterian Church in the U.S.A.

RECEIVED

156 Fifth Avenue

New York

OFFICE OF SECRETARY

JUN 12 1917

HAR/K.

Mr. Speer

May 7, 1917.

Concerning the Conference between the Board's Committee on Chosen and the Executive Council, and the Missionaries on Furlough from Chosen, who are in New York or vicinity.

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Friday, May 11, 1917, - 9:30 A.M. to 12:30 P.M.

The Board's Assembly Room.

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At Dr. Brown's suggestion Messrs. Whittemore, Cook, Kerr and Rhodes acted as a Committee to prepare a list of topics for discussion.

The Committee appointed Mr. Rhodes to arrange the list in a formal statement and have copies sent to all the missionaries that may possibly be able to attend.

The Committee requests all to come and to take part in the discussion, and especially to suggest other topics in addition.

The purpose of the Conference is to strive for a mutual understanding concerning problems and difficulties that have arisen as between the Board and the Mission, to talk heart to heart, to discuss frankly, to see each others view-point in order that we may all do our work better.

The topics suggested are arranged under general headings as follows:

1. As to relations with the Japanese, the new educational ordinance, primary schools, etc.

(a) Has the Mission been put in a bad light in the eyes of the Japanese because the Board's representatives have discussed too freely with Governmental authorities questions which were still in debate between the Mission and the Board? For example, the question of closing the primary schools.

(b) Has the Board sufficiently kept in mind the delicate position of the missionaries who are anxious to please the authorities and yet who outwardly cannot be extremely pro-Japanese without alienating the Koreans whom they are sent to lead and help; or on the other hand have the Koreans in their anti-Japanese attitude been hiding behind the missionaries?

(c) Can we be "over-nice" to the Japanese and urge undue haste in the "Japanizing" of the Chosen Mission? For example, in a tendency to secularize our Church schools. Or, are the missionaries inclined to underestimate the seriousness of the situation?

(d) Is it the best policy for a missionary to Chosen to spend his first year in Japan? In a case of this kind should the Board first have consulted the Chosen Mission?

2. As to whether or not the Church at home has exaggerated ideas as to the conditions existing in the Chosen Mission.

(a) As to differences among the missionaries.

(b) As to their theological views being over-conservative and narrow.

(c) As to their pre-millennial views.

3. As to whether or not the Church at home has underestimated the value of the Korean Church, and of Chosen as a mission field.

(a) Is there a tendency on the part of writers and speakers on mission work in the Orient to give less and less attention to Chosen?

(b) Are tourists and delegations to the Orient giving a disproportionately small amount of their time to investigating the work in Chosen?

4. An opportunity to suggest other topics for discussion.

5. The missionaries request the members of the Executive Council and of the Chosen Committee to point out the mistakes of the missionaries, lines of improvement, dangers to be avoided, etc.

The Committee suggests that the following persons open the discussion on the different topics:

- 1.a. Mr. Whittemore.
 - b. Mr. Kerr.
 - c. Mr. Cook.
 - d. Dr. Sharrocks.
- 2.a. Mr. Smith.
 - b. Mr. Erdman.
 - c. Mr. Bruen.
- 3.a. Mr. Rhodes.
 - b. Mr. Whittemore.

Harry A. Rhodes Per K.
For the Committee.

Seoul Press 24.7.8.1917

RELIGION AND EDUCATION IN CHOSŌN.

ADDRESS BY MR. USAMI

General Assembly

At a general meeting held on September 3 of the Presbyterian (Mission) lately in session in Seoul, Mr. K. Usami, Director of Internal Affairs of the Government-General of Chosŏn, delivered a noteworthy speech. We have been favoured with the draft of the address, from which we make the following translation:—

I am exceedingly glad to have been given an opportunity of meeting you here at this large assembly and privileged to lay before you my views concerning the Church.

It is nearly full seven years since the Government-General of Chosŏn was first established. During this interval the revision of the regulations controlling private schools and the institution of regulations concerning religious propagation, which the authorities enforced, caused at one time misgivings and doubts among those connected with the Christian Church and evoked some discussion. But the Government-General has never entertained the slightest idea of persecuting religion or of impeding its development and spread. Some five or six years ago I was present at a meeting held in the Severance Hospital of many missionaries and other people connected with Christian evangelization and spoke on the subject of religious work in Chosŏn. I stated on the occasion that in order to promote the happiness of the Korean people, both political and spiritual assurance must be given them, and that politics and religion must cooperate in order fully to attain the desired end. I had occasion to read a report on Chosŏn prepared by Dr. Speer, who visited the peninsula in 1915 when an exhibition was held in Seoul. I could not help being impressed by the clear and thorough understanding of conditions in Chosŏn, which the learned gentleman had obtained. In this report Dr. Speer says:

"The annexation of Chosŏn to Japan, bringing with it so many and so great blessings in the government and development of the country, has brought with it also, and quite naturally, new problems regarding the mission work, involving the adjustment of mission schools and religious propagandism to the regulations of the government on these subjects, corresponding in part to similar regulations in Japan. Such readjustments are not always easy but, approached in the right spirit on each side, they ought not to be too difficult and there is no reason whatever why they cannot be happily worked out in Chosŏn where the missions on their side have no aim but to teach the people a religion which makes men law-abiding and loyal and to promote the process of natural progress and racial unity, and where the

government on its side welcomes the spread of true religion and is ready to give every liberty consistent with its aim of complete assimilation of the people. We are coming away from Chosŏn with full confidence in the good faith and high purpose of the forces which are working for the betterment of the land."

I may say that I heartily agree in the main in what Dr. Speer says in the above quotation. Even a casual study of the history of Japan and a consideration of the Constitution will convince you that religious liberty has been and is a principle adhered to by our Empire. The Government is always ready to welcome a religion which will make people good and loyal citizens and contribute to the progress of the nation.

The policy of the Government-General of Chosŏn is such as has just briefly been stated. I am highly pleased that along with the progress of time, this has been well understood by all connected with Christian missions and now little or no cry is heard on the subject. With regard to the separation of education from religion—a question most seriously discussed, the Government considers it highly satisfactory that many mission schools have either decided or are prepared to reorganize themselves in conformity with the Government regulations. Last year an unpleasant affair occurred in a certain mission school. The principal of that school was of the opinion that in order to prevent recurrence of similar affairs it was imperative to reorganize the school so as to satisfy the Government requirements. A few of the missionaries belonging to the mission, however, did not share his view and the question was pending. It happened at this time that two ladies specially despatched from home on a tour of inspection paid a visit to Chosŏn. Taking opportunity of this meeting was held concerning the question above referred to and the views of the two ladies were sought. It is understood that the two ladies expressed themselves unequivocally in favour of the reorganization of the school, saying that it was out of question that the school should be

adapted to the Government regulations. The Korean young people, whom the schools belonging to their mission, intended to educate, were subjects of the Japanese Empire and not of the United States. Therefore, in their opinion, they must be educated in conformity with the educational policy of the Japanese Government and it was really distressing to think of the future of those young Koreans not so educated. The day following the meeting the two ladies called on me at the

Government-General office and told me that the reorganization of the school was decided on at the meeting, but that it must first be approved by the Mission Board at home, which would meet in May. They also assured me that on their return home they would explain to the members of the Board conditions in Chosen and endeavour to carry through the decision. Some time after I was pleased to receive information from the two ladies that the Mission Board had specially met at the end of March and decided to approve the proposed reorganization of the school. They further informed me that all the other schools belonging to the mission would also be similarly reorganized. In this way the school in question was able to reorganize itself from the beginning of the new school term in April. Were all the Christian Missions in Chosen to take such a liberal attitude, the relations between the Government and the Church would become exceedingly good. As a matter of fact, I am glad to say, such happy relations are beginning to appear between them.

(To be continued)

RELIGION AND EDUCATION IN CHOSEN.

ADDRESS BY MR. USAMI.

Continuing his address Mr. Usami said:—

As I have already said the Government is ready to welcome the spread of a good and healthy religion. Not only that, the Government positively hopes and wishes that such religion will rapidly grow in force and spread among the people. I am one of those in responsible position entertaining such hope and wish, and as such I have been studying the question what line should Christian workers in Chosen follow and in what direction should their strength be directed. I am told that the spread and development of Christianity in Chosen in recent years is sometimes regarded as a modern miracle. To speak frankly, however, I cannot free myself from the doubt whether this is really so. It seems to me that the healthy growth of a religion cannot be measured only by statistical figures giving the number of its adherents, churches, preaching stations and so forth, but in order to obtain a correct estimate of it, the question whether the belief of adherents is firm and unshakable must be taken into account. Now in Chosen, looking at the conditions of followers of religions other than Christianity, I find that they are mostly those flocking together

under some circumstance or other and very few of them are true believers, so that it is not rare that many who have joined the flock leave it altogether in a time. I shall not weary you by citing instances of this sort, but I venture to express my doubt whether Christianity is also entirely free from such a condition. In the course of his report, from which I have already quoted, Dr. Speer says:—

Sunday evening two large union meetings were held, one of men and the other of women. I spoke to the meeting of men in the Central Church where there were fully 2,400 present and recalling my previous visit to Pyongyang, eighteen years ago, asked how many Christians there were in the audience who had been members of the church in Pyongyang eighteen years before. Only sixteen held up their hands. We were all amazed and Dr. Moffett, who was interpreting, explained the matter again but still only sixteen indicated that they were among the Pyongyang Christians of eighteen years ago. There were several thousands of Christians in Pyongyang then and it is inconceivable that of the men of that time only sixteen should be living now. When one has allowed for all the other explanations that may be suggested there still remains the apparently certain fact, as indicated also by the statistics of the General Assembly, and by observations of various missionaries on the results of the revivals in the churches, that there is a tremendous leakage in the church which would have drawn attention long ago if it had not been for the very large annual accessions which have more than made up for the loss.

If the above quoted report of Dr. Speer may be taken as showing the general condition of the Christian Church in Chosen with regard to the admission and retirement of converts, I believe that nobody can say that the belief in Christianity by Koreans is not based on a rather frail basis. In other words, it must be said that though the statistical figures representing the number of converts may be remarkably large, there lies hidden behind them something that is not at all satisfactory.

Returns prepared at the end of last year show that there existed at that time 2,886 churches and preaching houses belonging to foreign Protestant missions throughout Chosen. It is also found that 1,881 Koreans and 263 foreigners were officially registered as being engaged in the propagation of Christianity. It seems to me that the healthy development of no of a Christian Church is measurable by its conditions as well as by evangelists working for it. When it is self-supporting and its evangelists are men of high personal character, possessing good knowledge of affairs, especially of theology, the Church can be said to be in a satisfactory condition. Now it cannot be said that many of the Christian Churches in Chosen are self-supporting.

The Government is not only willing to give the capacity of a juridical personage to a Church proving itself self-supporting and appointing as pastor a well qualified man, but wishes to do so in order to help in its healthy development. So far, however, no church has applied for official recognition as a juridical person. From this the authorities cannot but help think that few churches are in existence in Chosen possessing such qualifications as I have mentioned.

(To be concluded.)

RELIGION AND EDUCATION IN CHOSŌN.

ADDRESS BY MR. USAMI.

In conclusion Mr. Usami said :

I find the number of those engaged in the propagation of Christianity in Chosen officially registered at the end of last year to be 1,881 Koreans and 263 foreigners. Now in Japan the total number of churches and preaching houses belonging to the Protestant and Catholic Churches is 1,389, while the number of Japanese and foreign evangelists at work is 1,547 and 769 respectively. It will be seen that in Japan the number of evangelists is comparatively very large as against the number of churches and preaching houses, while the case in Chosen is just the reverse. Not only the number of evangelists is thus relatively small as compared with Japan, but it is found that not many of them possess qualifications equal to their duties. In Japan nearly the whole of the evangelists are persons who have received a good education in theology besides being possessed good knowledge of general affairs, so that they are well qualified for the duties they are entrusted with. In Chosen, however, it seems that evangelists possessing such qualifications are rather few, the majority being but poorly qualified for their work in the mission field. In the circumstances, I am compelled to entertain a grave doubt whether the churches and preaching houses in Chosen, which, in spite of their numerousness, are managed by comparatively few evangelists and many of them poorly qualified men at that, are really fostering in the minds of their attendants a really firm faith and attaining development on a sound line. I may even say I doubt whether they possess enough ability for accomplishing these tasks.

It is my belief that what I have so far stated constitutes a serious subject of study with regard to the Christian Church in

Chosen. I find in Dr. Speer's report the following noteworthy passage :

"While there are 224 organized churches only eighteen of these have Korean pastors. Fifty-seven have Korean co-pastors and 149 are without Korean pastors. Eighty-two missionaries are set down in the statistics of the assembly as pastors and over nine-tenths of the Korean Churches are under their pastoral authority. This is a very different situation from that in Japan where only those church organizations are regarded as fully organized churches entitled to presbyterial representation and responsibility which are self-supporting and have their own Japanese pastors."

It seems to me that in saying the above, Dr. Speer holds the same view as myself. I am totally in the dark as regards church administration and so I do not consider myself to be a good critic of the present conditions of the Christian Church in Chosen. Still as a well wisher of the Korean people, I am behind none in wishing to see the Church making a healthy

progress and so I venture to submit to your consideration the following three questions :

I. Though it may of course be important to increase the number of converts, under the present conditions of Chosen is it not more important to endeavor to obtain better class believers by improving and strengthening their faith ?

II. Though it may also be important to establish many new churches and preaching houses, in view of the scarcity of men well qualified to manage them is it not more important to strive for the consolidation of the existing churches and preaching houses, so that they may be made self-supporting ?

III. It may also be important to augment the force of evangelists. But is it not better to devote the main strength to the rearing up of well qualified pastors, by imparting deeper knowledge of theology than hitherto to men possessing good knowledge of general affairs, than to endeavor to increase the number of preachers of indifferent quality ? And in order to do so, is it not necessary to enlarge theological schools and reorganize them ?

I am well aware that questions to be seriously studied concerning the Christian Church in Chosen are not limited to the above mentioned three questions, but I believe that these three questions are, under the present condition of things in Chosen, worthy of special attention and consideration on your part. This is the reason why I have taken the liberty of speaking to you to-day. I need scarcely remind you that Chosen of the present day is different from what she was some years ago. The order of society is being steadily established

and the Government enterprises in education, industry, and other work are beginning to bear fruit. Religion too must keep pace with the progress of society; if it does not do so, there is fear that it will be left behind and will decline in the long run. As it is, I believe that the true development of religion is more easily attainable in time of peace and good order than at a turbulent time when everything is in a chaotic state.

I do not consider that what I have so far stated has touched a vital part of the religious field and it goes without saying that you are perfectly at liberty to act or not on my suggestions. I shall only be glad if what I have said proves to be of some value to you in carrying on your work.

Members
 SS Palmer
 Thos. R. Spord
 Alf. H. Barr
 John Harveger

Elders
 Geo. W. Sutherland
 Wm. R. Hay
 Barker

Dr. Arison loaned this to you. He made the corrections at the meeting. There should be another Elder but he does not remember name. K.

Referring to overtures 160 to 169 and 277 concerning "such action as will secure a thorough examination of the relations existing between the Board of Foreign Missions and the Chosen Mission and obtaining an authoritative definition, in the Board Manual, approved by the General Assembly, of the relations which should properly exist between the Board of Foreign Missions and the Mission, in regard to the matter of field administration," the Committee has received the representatives of the Board and the Chosen Mission and recommends the approval of their joint request as follows:

1. That a Commission of seven be appointed for this purpose, consisting of ~~the Moderator of the General Assembly, the Chairman of its Standing Committee on Foreign Missions, and five others~~ *Subject of the meeting* when they shall appoint this Commission to go carefully into the whole problem of democratic self-government in the field force of missionaries, ~~and its relations to the churches in the Mission field,~~ *and to the churches in the Mission field.* (see action of General Assembly, 1917) its proper sphere in accord with the principles of Presbyterianism, sound business and spiritual efficiency; and its relation under present conditions with proper Board authority *and to the churches in the Mission field.*

2. That ~~for this purpose~~ it shall attend the Post War Conference of Missionaries, June 19-26, 1920, at Princeton, New Jersey, where official representatives of the Board and all the twenty-seven Missions will be present and where ~~this subject among others has already been placed upon the docket for full discussion.~~

3. That during or immediately after said Conference the Commission shall meet and frame such definitions and regulations as in its judgment shall be best suited to accomplish the above ends, with due regard to the varying conditions and needs of the Missions, clearly defining and adjusting the respective functions of the Board and the Missions in field matters. These regulations shall be on the basis of a definite sphere of original jurisdiction in field matters on the part of the Missions and of such review and control on the part of the Board as the Assembly may determine.

4. These proposed definitions and regulations shall be printed immediately after that meeting and sent to each of the twenty-seven Missions and to the Board, that they may propose any desired changes to the Commission for its consideration before final report to the General Assembly.

5. That the Commission then report its recommendations to the General Assembly of 1921, for such action as it may deem wise, and that the definitions and regulations as adopted by the Assembly be embodied in the Manual of the Board.

While the Commission shall take up the question of defining in the Manual of the Board the respective functions of the Board and the Missions in field matters.

*Subject of the meeting
 and to the churches in the Mission field.
 The Commission shall take up the question of defining in the Manual of the Board the respective functions of the Board and the Missions in field matters.*

REPORT OF THE EVANGELISTIC COMMITTEE.

1. Recommend that we as a Mission approve the action of Federal Council in regard to the government Regulations for Religious Propagation in Chosen.

(Adopted)

2. Recommend that the percentage of Class IV in the distribution of the grant be the same as last year.

(Approved and referred to Fiscal Committee)

3. Recommend that the following be the percentages for the distribution of the grant in Class IV between stations:- Kankei 11.3 Syen Chun 8.4 Pyeng Yang 13.6 Chai Ryong 12.1 Seoul 15.1 Chung Ju 6.5 An Dong 8.3 Taiku 15.1

(Adopted)

4. Recommend that if there is a ten per cent increase in the grant the amount of Class IV at the rate of percent between stations adopted in Section 3 of this report.

5. Recommend that we approve Kangkeis request for permission to raise Y 500.00 for Book Room and Reading Room work, the contemplated use of the fund being as follows:-

a) Book Room Stock Y 300.00

b) Reading and Preaching Room equipment Y 100.00

c) Reading and Preaching Room running expenses for ten years Y 300.00

(Adopted)

6. Whereas the Mission has been informed that the United States Department of State has complained that missionaries in Chosen are assisting Koreans to reach the United States in evasion of Japanese laws regulating emigration,

While there is no intimation in the official correspondence that members of this Mission are regarded as having been implicated in such illegal acts,

We recommend that the Mission call the attention of its members to the necessity of refraining from any acts which could be construed as aiding Koreans to evade Japanese law.

(Adopted)

7. Recommend that Syen Chuns request for Y 500.00 for the completion of the Bible Institute plant (attic, heating plant and land) be approved.

(Adopted)

8. Whereas Syen Chun and Kan Kei Stations are arranging to meet the expense of a Fall trip to Manchuria from their regular appropriations in Class IV we recommend that Kang Keis request for special funds to meet the expense of a Spring trip be approved and that the General Fiscal Committee be instructed to make the amount of Y300.00 a preferred uncuttable item provided that if the money be not so used it shall be distributed among the stations according to the percentages adopted at this Annual Meeting.

(Adopted)

Corrected.